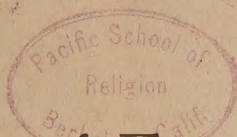


The American Friend

Old Series
Vol. XXXIV. No. 4

JANUARY 27, 1927

New Series
Vol. XV. No. 4



Purpose of Evangelism



IN the light of the deep seated cravings of the souls of men everywhere for a firmer grasp on the great spiritual realities, and in the light of the desire of Friends to do their own distinctive work in meeting this need, we wish, in mapping out our program of evangelism, to give expression to the following statement as embodying the conception of the Home Mission Board on this great theme.

In general, the purpose of constructive evangelism is co-operation with Jesus Christ, through his church, in the salvation of the whole man; to bring him into the knowledge of God, into fellowship with God, and into service of God. Specifically, such a purpose involves religious education, personal work, and the teaching of stewardship as definite expressions of evangelistic activity. It interprets Christianity as a way of living, expressed always in the home, and everywhere where man touches man in the complicated relationships of business, politics, education, society and race.

Our methods of presentation should be in harmony with the fundamentals of the Quaker position, which has always conceived of life itself as a spiritual obligation, and all its activities as definitely subject to the leadership of the Holy Spirit.

Statement Issued by

BOARD OF HOME MISSIONS
FIVE YEARS MEETING OF FRIENDS

December 1925

ON THE HORIZON OF THE CHRISTIAN CHURCH

*The Quakers Take Stock

BY ANNA L. CURTIS

By twos and threes, "as way opens" the world over, the Friends are seeking to spread good-will. It is their answer to war and the disillusionment that follows war. Could there be an answer more naive—or more splendid?

THE American Friends' Service Committee was organized on June 1, 1917, by the Quakers of the United States. They collected five thousand dollars, borrowed a college equipment, including Rufus Jones, and called upon the young men of the Society who preferred constructive to destructive work to volunteer for relief and reconstruction in the devastated regions of France. The red and black service star of the Quakers had already been seen in France in 1872, and, twenty years later, in Bulgaria. In the past nine years, its wearers have made their way to every corner of suffering Europe—over nine hundred American men and women, mostly young members of the Society of Friends, working always in the closest cooperation with English Quakers. People of every nationality, religion, and political opinion have given money and goods to the Quaker relief work, the American Committee alone having received over ten million dollars in cash, and another fifteen million in clothing, seed, food supplies, drugs, etc.

Now that the material relief work is at an end, even in Austria and Russia, the Quakers have been taking stock and planning their future work in Europe—to aid in material and spiritual reconstruction. As a logical sequence to their relief work they hope to maintain Centers of Good-will in several cities—as Vienna, Paris, Berlin, Frankfurt, Geneva, Warsaw, Moscow, Salonika—from which to carry on a further program of faith and works. In France the "works" today include the helping of foreign women prisoners, the most unfortunate of the great refugee population, and the keeping

*Reprinted from Survey Graphic for August, 1926.

Only Three Months

Nine months have passed with receipts totaling \$44,280.96 to apply on the 1926-27 Foreign Board's budget of \$96,603.54.

\$52,322.58

is the balance needed in order that payments promised to our missionaries and their co-workers may be made by March 31, 1927. The temperature is rising as indicated by December receipts. We will reach the top if every Friend will

Work Pray Give

**AMERICAN FRIENDS BOARD OF
FOREIGN MISSIONS**

101 South Eighth Street
RICHMOND, INDIANA

of English and American nurses' aides at the Chalons Maternity Hospital, endowed by the Friends with surplus funds of the French relief work. In Germany anti-tuberculosis clinics have just been established, in connection with three of the larger universities. In Austria an anti-tuberculosis home has been subsidized, and young women are being trained and equipped for anti-tuberculosis work in country schools. In Poland an agricultural school and orphanage for land-owning orphans has been founded by the Friends. In Russia, cooperating with the health authorities, they are conducting clinics for babies, and for sufferers from malaria and tuberculosis. In Albania, they are assisting in the brand-new Albanian-American Training and Agricultural School for Boys, and its annex for girls. Among the Greek refugees in Macedonia, about fifty mud-brick villages recognize the kindly sway of the Quaker Center in Salonika, which loans seed, sells clothing and medicine (below cost), encourages weaving, kills mosquitoes, and fights malaria. And finally, two Quaker representatives have been in Bulgaria working among the refugees.

In practically every country where relief was given through them, the Friends enjoy today an almost embarrassing prestige. This is especially true in Germany. During 1925, the American Friends kept in Germany a college professor, one of the Society's leading members, for the purpose of attacking those strongholds of reaction, the German universities. There are twenty-odd universities in the country. He wrote to nearly all, announcing that he was a Quaker, and would like to give them a series of lectures. Not one of them had heard his name before: bue he was a Quaker! Doors flew open at the word, even in super-reactionary Tübingen: the addresses were eagerly arranged for, rectors of the universities sat on the platforms, and the students thronged to hear him. He made the word "peace" respectable in university circles.

This is only one instance of the confidence which is placed in the Friends. A German professor said to the visiting Quaker, "This confidence is your capital. Do business on it." That is just what the Friends want to do. How? In Quaker phrase, "as way opens." The Centers in each country are, and will be, in touch with native leaders in peace, religious and social work; their rooms may be used for conferences on every forward-looking question; natives of the country about to travel to other countries are given letters of introduction; visitors are put in touch with those working along the same line. Many leaflets and periodicals are printed and distributed in different languages. The whole object is and will be to increase the spirit of friendship and good-will in the world; to disseminate information about the "better side" of other countries, thus helping along mutual respect and understanding; to cooperate with others who are working toward the same goal; to try to demonstrate, by practical service, the Christian way of life.

The months will bring other opportunities, to be seized upon as they come. In each of the Good-will Centers are two or three Friends, men and women chosen for their constant zest in spiritual adventure, and backed by the spiritual vision and valor of the entire Society. They are stationed at the world's cross-roads, champions of an unconquerable faith in man.

TO PREPARE FOR CONFERENCE IN EUROPE

The need of a universal language for the Y. W. C. A. World Committee meetings has prompted the Young Women's Christian Association to urge that their international representatives study Esperanto. Since women delegates from associations in all parts of the world attend, this proposal has stimulated the study of a common language. At the last session Y. W. C. A. delegates represented countries using more than twenty-five languages. It is hoped to form an Esperanto group at the next 1928 meeting in Europe, doing away with the necessity for interpreters. Hitherto, English, French and German have been used as official languages of the meetings. Esperanto has been largely carried on in the United States by the International Auxiliary Language Association.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series
Vol. XXXIV. No. 4.

JANUARY 27, 1927

New Series
Vol. XV. No. 4.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the Act of March 3, 1879.

EDITORIAL

Putting First Things First

FOLLOWING our general presentation last week of the Five Years Meeting as a whole, we are in this issue presenting the subject of evangelism. Properly, all our work is evangelistic. When it ceases to be that, when it loses the motif of good news to be told to others, it is barren and profitless. There is a more limited use of the term, however, which expresses more directly the concern and effort to bring to individual souls an experience of a personal Saviour. This is primary. Out of it grow and flower other concerns for enriching life in its various relationships. Very inadequate are these activities unless there is found at their heart the glow of this evangelistic fervor.

This fervor was the life of the movement out of which came the Society of Friends. It rested on the initial experience of a young man who found that Jesus Christ could speak to his condition. He started out to tell the world that his Saviour could thus speak to the condition of all men everywhere. Others joined him in the great crusade and the Publishers of Truth carried the message far and wide over the earth. It was a message, first, of the indwelling Christ in the individual heart, the true temple of God. Out of this deep sense of the sacredness of the human heart with its capacity for enshrining God, grew those pioneer, revolutionary movements which Friends led for human welfare. If Quakerism is to give its true interpretation of Christian truth in this day, it must likewise put first things first. No amount of welfare activities, however commendable, can take the place of a fervent and an abiding concern for bringing to men the personal experience of Christ in the life. The complement to this truth is, that if the initial, personal experience is true and deep, it will express itself, as in the case of George Fox, in an eager, devoted concern for making better the world about us in which men live. It seems fitting, therefore, that in considering the various phases of the work of the Five Years Meeting, we give first place to the work of evangelism.

Evangelism at the Core

AT its simplest and best, evangelism is expressing to others what Christ means to us. There are many means of making this expression, several of which are presented in the following pages. Some methods are fitted to one and some to another. Some methods have their day of predominance and are succeeded by others. There is one expression, however, that is universal, fitted to all time

and to all men. It is the evangelism of Christ in the personal, every day life. We are not all talkers and writers, and well it is that we are not. The world becomes easily surfeited with words. It never becomes surfeited with Christ-like, sympathetic, helpful living. There is no testimony so effective as the living testimony of a radiant life. The world at large may not read the Gospel according to Matthew, Mark, Luke or John, but whether we will or not, the people we meet are reading it according to you and me.

Perhaps the late Eugene V. Debs would not have called himself a Christian—certainly many Christians would not have owned him as one of them. It will be recalled that he spent three years in the Federal Prison at Atlanta after conviction for violation of the Espionage Act during the war. In writing of his life in *Current History* for December, the Rev. Norman Thomas says of the period of Debs' imprisonment: "Those three years in prison revealed to the uttermost Gene Debs' capacity for friendship. He made even the jailers love him. For many prisoners he changed the whole course of life. When the Warden asked Sam Moore, an embittered Negro facing life imprisonment, for the secret of the change that Debs had wrought in him, the Negro very simply replied: 'He was the only Jesus Christ I ever knew.'" Do not such a life and such a tribute put to shame most of us who make so much more of a profession than did Eugene Debs? Could anyone say of us what the embittered Negro criminal said of him? While we would not in reverence be assumed to be the Christ to others, our lives should certainly introduce him to those about us. Here is the very core of evangelism.

It's Time to Tell Our Government

ON another page of this issue will be found a report having to do with our relations with Mexico, which we urge all our readers to ponder carefully. To most peace-loving people it is inconceivable that our Government would consider going to war with our weaker sister republic. For that reason it is difficult for them to get much exercised over rumors of impending war. The word "crisis" is so much over-worked that we hesitate to use it. We must say, however, that concerned and well informed leaders are greatly alarmed over the attitude taken by our State Department and warn us that a very grave situation exists that may easily lead to hostilities.

It is ominously significant that on the same day, January 13, the two leading papers of New York City published editorials expressing grave concern over the situation. The *Times*, after characterizing the aggressive policy of Secretary Kellogg as not seeming "worthy of the traditions of the Department of State," says, "Surely the way of reason

is not closed to our Government. The Administration has had no lack of evidence that the country is in no mood for warlike adventures." The *World* is even more outspoken, as the following sentences from the editorial indicate: "The extreme gravity of the Latin-American crisis can no longer be doubted. The United States is nearer to war with Mexico than it has been since Pershing's expedition and the landing at Vera Cruz....If the American people want peace, they cannot afford to wait until they have become entangled in Mexico as they are already entangled in Nicaragua. They must act now before the fatal decisions are taken, before the war psychology is aroused and men

cease to be reasonable. The situation is so delicate, the forces pressing for intervention are so powerful, the opposition is as yet so disorganized and unaroused that there is no telling what might happen if a blood-curdling incident were to occur in Mexican territory."

These expressions from such influential journals are not to be taken lightly, to say the least. We are fairly warned—will we act accordingly? The conference at Washington tells us how to proceed. In behalf of and at the request of our Peace Board we urge Friends to join individually and as meetings in this united effort to induce our Government to keep the peace through arbitration.

Religious Upbuilding

Evangelism Through Our Board of Home Missions

UNDER the title, "A Campaign for Religious Upbuilding," one of our meetings in the middle west, announced last winter an approaching series of revival meetings under leadership of our Home Mission evangelist. The words suggest an essential characteristic of Christian evangelism as interpreted and encouraged by our Board of Home Missions for twelve American Yearly Meetings. The purpose of evangelism, as it has gripped the Board, is stated on the cover page of this issue. The Board longs that that purpose may be the controlling purpose in the life and effort of every Friends minister, every teacher, every young friend, every committee, every individual member of our Yearly Meetings. Towards that end, the Board has prayed and continues earnestly to pray; and that it may find practical ways to help towards that end, the Board has spent many hours in conference.

As one practical means of extending evangelism which does build permanently for God's Kingdom, the Board has included for several years an item in its budget for co-operation with and encouragement of that type of evangelism. Note that the Board co-operates and encourages. This does not include payment of a regular salary to any evangelist. Even a guarantee to cover general shortage in support has been found inexpedient lest meetings which should enter whole-heartedly and generously into financial evangelism, miss the blessing which should be theirs by dependence too much on the Home Mission Board to pay their rightful obligations. The Board does say to Friends, if you in your meeting feel the need of an evangelist who will lead you in a series of meetings with the purpose of co-operation with Jesus Christ for complete and permanent salvation of men in all their relationships; if you need such an evangelist, but after earnest, prayerful effort see no possibility of meeting the expense of such help; and if your Yearly Meeting agrees as to your need but finds itself also unable to make complete payment of your obligations then the Five Years Meeting Home Mission Board will gladly and sympathetically consider your need, when presented, and if possible will appropriate for your assistance from its fund for evangelism. This is one of the ways by which the Board seeks to use wisely the fund for evangelism which is made up from money you give to the United Budget. The Board is united in believing, also, that evangelism which results in complete and permanent salvation in all relationships, will inevitably stimulate giving for the extension of that same evangelism to others. Thus our budget fund will be increased; for the extension of constructive evangelism to Meetings unable otherwise to enjoy its help, and any evangelist co-operating with the Home Mission Board is authorized to receive contributions for that fund.

In addition to the co-operation outlined above, the Home

Mission Board has now the beginning of a small Lending Library on Evangelism, volumes from which may be borrowed free on request and are being used already by pastors, evangelists and other Christian workers. Some of the books in this library are:

Parish Evangelism—Frederick L. Fagley

Pastor and Evangelist—Charles L. Goodell

Training of the Devotional Life—Weigle and Tweedy

The Christ of the Indian Road—E. Stanley Jones

The Life and Message of George Fox—Rufus M. Jones

Visitation Evangelism—A. Earl Kernahan

Motives and Methods of Modern Evangelism—Charles L. Goodell.

CONFERENCES AND LITERATURE

Each year in June, the Board pays expenses of some representative Friend as our delegate to the interdenominational Retreat on Evangelism held usually at Northfield, Mass., under the auspices of the Commission on Evangelism of the Federal Council of Churches, led by Charles L. Goodell. These "Retreat" conferences are proving increasingly inspirational and helpful in practical ways.

A beginning has been made, also, towards creation of a literature of our own on evangelism, consisting first of small tracts giving experiences of some of our own Friends meetings in evangelism which has really won people to Jesus Christ and his way of life. Contributions of such experiences are being sought and made available through print for all who want them. This literature includes several courses of lessons for boys and girls which help them to understand what it means to be a Christian and the privileges of church membership. Every tract in this growing series represents actual experiences of Friends in some kind of evangelism.

These are the beginnings of co-operative effort through our Board of Home Missions towards more effective evangelism by American Friends. Unknown possibilities lie ahead. As you read in this issue messages regarding several phases of this effort—about series of meetings, about visitation, about the winning of boys and girls, about the evangelism of our bank accounts—will you pray as you read, and before you lay aside this paper, that we as Friends may joyfully, with the power which God waits to give us, give ourselves whole-heartedly to real evangelism? The need is crowding upon us everywhere. One page of THE AMERICAN FRIEND last week told us that 80 percent of our rural population does not attend church. On the next page a group of holiday campers urged "a vigorous policy of Quaker evangelism," not knowing their message would follow so closely the other call.

We have begun!

R. M. S.

Evangelism in Practice

BY CHARLES O. WHITELY

THE great commission was a direct challenge to evangelize all the world, and just prior to the ascension of the Resurrected Christ, he gave the assurance that the Holy Spirit would come upon the early church with peculiar power, thus enabling them to be witnesses of this good news in Jerusalem and unto the uttermost parts of the earth.

The reference to Pentecost and the promise of power for the work of evangelism is perhaps all that needs to be said in this article concerning the Dynamics of Evangelism, for unless we are laborers together with God and are conscious of the Spirit's presence and power, we labor in vain. Winning men to the Lord Jesus Christ is the work of the Divine Spirit. He must really do the work in us and through us. The heart, the hand, the brain may work zealously, but if the inward life is not prompted by God's Holy Spirit, our work will not avail. Man cannot be used simply through his abilities. His very gifts may retard his influence though they may also increase it. Genius without Spirit becomes a mere exhibition though willingness without wisdom and instruction will often handicap the Spirit.

If we are to win for God, we must begin by prayer. The statement that "more things have been wrought by prayer than the world has yet dreamed of" has been so oft repeated that it has almost lost its significance, but the force and potency of that statement should have a rebirth in our day and should become an ever increasing source of encouragement and faith in our evangelistic efforts. Then again, we must contend earnestly for the faith that saves the whole man and quickens his inner conscious life until with a constantly increasing tenderness of soul and surrender to the divine will, the mind, body and spirit are brought into subjection to Christ. This must be not only the theory but the practice of present day Christians and the evangel of words and deeds for the Society of Friends.

METHODS

In outlining the methods of evangelism, I do not know of a logical order of presentation nor have I been able to arrange them in the order of their importance. I shall speak largely from observation and experience, through a score of years of pastoral work followed by a decade spent in a more general line of work which has been closely identified with pastors and evangelists, and yet with these thirty years of active earnest effort, I think I am more nearly ready to confess my inability to find the way we should take than when I was first assigned this task.

For our consideration I am going to classify methods of evangelism under the following topics, each subject to certain subdivisions and with possible overlappings:

- A. Professional Evangelism
- B. Pastoral Evangelism.
- C. Personal Evangelism.
- D. Visitation Evangelism.

A. PROFESSIONAL EVANGELISM

This term is an unfortunate one to us and should be apologized for, and yet it has come to represent a certain type of evangelism as carried on by a certain type of evangelists. It takes form in the revival meeting or protracted meeting so generally known throughout protestant evangelical churches. This does not imply that all protracted or continued efforts of revival are necessarily of the professional type, but the growing tendency has been in that direction. The term "professional" has perhaps been the outgrowth of methods employed that have had a tendency to appeal to the curious or the emotional element in men.

The psychology of evangelism has been strongly developed in this type of effort and is employed with greater or lesser skill and success. Some extreme conditions have grown out of this type of evangelism.

The "money question" has become a factor. Also the custom of counting conversions or "trail-hitters" has come to be the measure of success in such efforts and there has been a tendency to stress visible result to the exclusion of intangible and spiritual values that cannot be tabulated and yet may be of more lasting benefit to the Church and Community than the usual results that are accredited to the effort and more especially to the ability of the evangelist.

I shall not be so unfair as to leave the matter of mass evangelism without observations in its favor. We are all quite ready to agree that great awakenings have followed the revival meeting type of evangelism. Reforms have been brought about in civic and political circles. Great denominations have come into being and have extended their borders across continents. Much of Western Quakerism in America has come about as the result of the revival meeting effort, and while we do not have exact data we are willing to venture the statement without fear of contradiction that the majority of active ministers and Christian leaders now making their contribution to the Society of Friends in America have had their awakening and perhaps made their decisions as a result of the revival meeting.

B. PASTORAL EVANGELISM

The organization of the Society of Friends provides for pastoral care of the flock and this care, whether given by a committee or by an individual invited by the meeting to supplement the work of the committee, should be a constant effort to evangelize.

It includes the possibility of Personal Evangelism, of Special Day Evangelism, of "Year Around Evangelism" and even of revival meeting evangelism without the tendency to so-called professionalism.

In many ways the largest possibilities and most lasting benefits are to be found in this type of evangelism. I can bring multiplied illustrations from city, town and open country where splendid work has been and is being done by careful, prayerful, systematic efforts.

Perhaps, there is no place where consistent living, pleasing personality, tactful dealing, patient endeavor, and prayerful effort counts for so much as in the field of pastoral evangelism.

The inspiration of the spectacular may be lacking. There may not be a "cut across lots" to success in evidence, and one may not feel that he is making much progress in "hustling Christianity" but time always tells an interesting story of achievement and victory, if one has had vision and faith and has been willing to accept the challenge of pastoral evangelism.

Many helpful books have been written upon this subject and methods of procedure suitable to every phase of the work and almost every existing condition can be easily obtained.

C. PERSONAL EVANGELISM.

Not every man can be a great preacher to a great congregation, but every man can speak a timely word to an individual, if, indeed, his heart be set on so doing, and, ordinarily, it is a better work to reach an individual in this way than to endeavor to reach a multitude in the other way.

As a rule, the intensity of the appeal is in inverse proportion to the area covered; in other words, the greater your audience, the smaller the probability of your appeal coming home to a single heart. Henry Ward Beecher once said, "The longer I live, the more confidence I have in those sermons preached where one man is the minister and one man is the congregation and where there's no question as to who is meant when the preacher says 'Thou art the man'." Personal evangelism removes every trace of professionalism. It is reduced or rather extended from the preacher to the people.

We read with great interest that wonderful Sermon on the Mount in which Jesus set forth so clearly certain principles of the kingdom, but he found his disciples, to whom he gave that wonderful sermon, here and there and gave personal messages and invitations to them. He gave personal messages to Nicodemus, the woman of Samaria, and to Zaccheus. In the midst of his busy life, he was never too hurried to sit down with a single soul and share with it his sense of God.

D. VISITATION EVANGELISM.

This type of evangelism has been adopted by A. Earl Kernahan and has been advocated and used by the Methodist Episcopal Church more generally than by any other denomination. It is a combination of revival meeting, pastoral, and personal methods of evangelism. The plan has not always followed the same lines of procedure, but in brief is about as follows.

An Evangelist, or one who gives special attention to organization and methods, in cooperation with the pastor of the church, brings together the church membership volunteers, holding a few days or perhaps a week of special meetings. No effort is made to reach outside people, but those who come are given instruction in personal work. Time is taken also for prayer and consecration.

During this time a careful survey is being made of the community and plans are made to reach the unchurched in their homes. The second week is devoted to house-to-house visitation. The workers go in small groups or perhaps two by two.

Following the period of visitation, a few general services are held at the church where public recognition is given to those who have signified their willingness to become Christians.

This whole plan has many wonderful possibilities, but it is also fraught with many dangers. Some observations have led us to believe that a superficial type of work might be the outgrowth of such an effort. Church membership suddenly becomes popular in a community where teams are pressing upon individuals the matter of uniting with the Church. Preparing the teams for this enterprise of the Kingdom is a most important step in the success of "Visitation Evangelism." I note the following paragraph in "Visitation Evangelism," a book written by Kernahan:

"Now, in this method, we do not go out to ask people if they will accept the teachings of the Scripture as interpreted by the doctrine of some church. We go out to ask them if they will accept Jesus Christ as their Saviour. We do not ask them to have our experience. We ask them to look upon Jesus and have their own experience. As a matter of fact, any other demand would be unfair, and would lead to the worst kind of hypocrisy. We go out to talk about the personality and the Saviorhood of Jesus. This kind of an approach immediately wins the respect of the thoughtful people in the community."

V. CONCLUSION.

In conclusion let me say that I believe our greatest task is to help men understand that the Christian life is not something abnormal, but completely normal. It is just our everyday powers and capacities reaching out toward God. It is a friendship pure and simple, with one person in that friendship a perfect and complete personality. This at once makes religion the most natural of all our relationships, and at the same time dignifies it by putting it in the place of supremacy.

We need to so teach men that they will know that something does happen when a man becomes a Christian. He is not only given a new name, but a new life. I fancy Jesus Christ looking down on all this waste and suffering and sin and crying out to you and me, "Is it nothing to you, all ye that pass by; behold and see if there be any sorrow like unto my sorrow which is brought upon me?" Jesus has given himself, his life. Will we as Friends pass that life and love on to lost men in a united, consistent, and constant effort?

Okaloosa, Iowa.

Building for the Future

BY H. CLARK BEDFORD

THE foundation is of first importance in any building program. It seems to me that the first requirement for Friends to consider in building for the future is a new emphasis upon the value of a personal experience of God in the life.

The early Friends believed in the Holy Spirit. They sought to be the very temples where God's presence dwelt. They waited upon God for guidance and inspiration. They discarded forms

of worship and church ordinances in order that there might be no temptation to substitute these for the experiences of the divine Presence.

If we, as Friends, are to build for the future we need to look well to the foundation of our structure. The distinguishing characteristic of the teaching of George Fox and his contemporaries was that every person may be and ought to be divinely led and energized. Such an experience should be constantly magnified by our pastors and leaders and exemplified in their lives. Lose this emphasis upon spiritual values and Friends will have no excuse for an existence.

Insistence upon individual relationship with God through the Spirit does away with the necessity for lengthy doctrinal statements and at the same time fosters a freedom of expression and interpretation of religious values. How much of controversy would disappear if we insisted on this one fundamental!

There is vitality and power in the practice of this truth. If our meetings for worship are occasions when we are conscious of the divine Presence and our souls are refreshed as we wait on God there will be a strong desire to attend the meetings ourselves and to encourage others to attend. A meeting in which the Spirit is consciously present cannot be lifeless and powerless. Those who practice the divine Presence will not likely engage in anything that will destroy the influence of the church or weaken their own testimony to the reality of religion. Spirit-filled lives and meetings will attract others and "day by day" the Lord will add to our Society those whom He is saving. The superstructure of the Society of Friends is secure if we build on the foundation of a personal experience of God.

Having laid well the foundation we may build a structure of permanence and beauty. There are many materials to select from and a variety of styles from which to choose. Some feel that the church should champion needed reforms. Others are inclined to the exaltation of the social side of religion. Others think that evangelism, in the ordinary meaning of that term, should be the outstanding characteristic. In my opinion the supreme task of the church is religious education. "Save an adult and you save a soul; save a child and you save a soul plus a life." That church is building for the future which trains its childhood in the nurture and admonition of the Lord.

There are meetings in which the grandparents are the same staunch loyal Friends that they have always been. The parents are also dependable and are carrying the burdens of the church. But where are the grandchildren? What will happen when parents and grandparents are gone? In some meetings there will be no future unless the youth of these families that belong to the meeting can be brought under a sense of responsibility.

The future of the Society of Friends as well as that of our civilization rests upon intelligence and religion. Not on intelligence alone; not on religion alone; but on both intelligence and religion. We send our children to the public schools and colleges that their minds may be trained but are we anxious that they may be taught religion? The organized agency to teach religion is the church, and the only agency that will teach our boys and girls Quaker views is our own Friends church.

A recognition of and a responsiveness to leadership is an essential factor in building for the future. There can be little denominational consciousness if the local meetings are unwilling to co-operate in the program of the Yearly Meeting and the Five Years Meeting. Unless we hang together it will be impossible to extend the Quaker message in an effective manner. Our missionary activities at home and abroad can only be carried on as each meeting co-operates with the Home and Foreign Mission Boards of the Five Years Meeting. The same thing is true of the publishing interests, the work of the Board of religious education and the program of the peace and service committees.

If we insist upon acceptance of leadership, the need for a qualified and trained leadership is self-evident. Unless leaders see clearly both the leaders and those who are led will fall into the ditch. The method of recording ministers should be given careful consideration. How can we have a qualified min-

istry if there has been no period of preparation? A divine call is of first importance and a thorough preparation for the work to be undertaken is scarcely less important. Ought there not to be, at least, a required course of reading for all persons who are being considered as suitable persons to be recorded? We cannot hope to have ministers who are interested in the larger activities of the Society of Friends if they have not acquainted themselves with the book of discipline and have never read the history of Friends. Perhaps there would be less of the erratic in some instances if prospective ministers had read carefully certain standard religious books and had received instruction in the methods of leadership.

Another essential in building for the future is emphasis upon stewardship. There can be no future for the Society of Friends if we shy at the subject of systematic giving. The work of local, Yearly and Five Years Meetings cannot be carried forward without money and more money. There will never come a time when we can build successfully the kingdom of God, as its interests have been intrusted to us, without money. Our liberality in supporting the church is a true index of our devotion to the cause of God. In the Old Testament times a tithe of the income was the least that one could give and satisfy the law. Can we who live "under grace" do less? If we emphasize stewardship, a qualified leadership and religious instruction of our youth as expressions of a personal experience of God I think the future of the Society of Friends is assured.

Richmond, Ind.

Evangelism—A Growing Vision

H. ELMER PEMBERTON

AMONG my very early recollections was the experience of a Saviour's love with mother as the teacher and evangelist. And from that day until the present there has been a growing vision of the meaning and significance of real evangelism to this broken world, trying to reconstruct its moral and spiritual life.

In those early days of my development, the life and work of D. L. Moody became a telling factor, since mother, who loved this leader of mass evangelism and his sympathetic method of presentation, would often talk with me about the value of his work. Therefore while growing in body I was also growing in a desire to aid my people in what we know as evangelism.

Then again there were the annual revivals of our church community which included the whole family and all the families of the place. These meetings, which continued for a few weeks each year, were under the leadership of a Friend who came with a concern, and conducted them in a manner expected to lead the saints to a higher plane and cause all sinners to seek a Saviour's pardoning grace. Each year I took my place with the greater number of folks who did our annual penitence, not learning the constructive power of the gospel of a Heavenly Father.

Then there were the years in college in which I began to study analytically the uncertain records of my past experience which so easily ran up or down the scale with the changing moods of my soul. While I see, as I believe, that the early revival saved to the church a goodly number of spiritual leaders, it also left confusion with the greater group. Thus came the confusion seen in divisions and misunderstandings in the church today.

EXPERIENCE IN THE MINISTRY

During twenty years just past, I, with all my fellow workers, have had the opportunity of trying these common methods for what they may be worth. Let me cite one example. A certain meeting made its annual report to me as Yearly Meeting Superintendent, and for three consecutive years this particular meeting gave almost the same report. Upon investigation it was found that in large part the same persons had been reported for the same spiritual experience for each of the three years. Therein I began to see the lack of an underlying constructive principle

in this most important work of the church; and that the method then so generally used was doing damage to Christian sincerity.

On one occasion, while pastor, we called an evangelist of national repute, (not a Friend) to conduct a meeting. This man preached well, was a good thinker and sound in doctrine. But he left the meeting discouraged and the community unfriendly. After two years' study of conditions I became sure that this meeting was not conducted in the love of the gospel of Christ. There was neither sympathy nor understanding for church and community, but there was spiritual pride and egotism. How different was Paul's teaching in 2 Timothy 4:5! Here he called upon the young evangelist to suffer as a servant of all. The gift of the evangelist is the gift that serves every other gift. It was to help all the gifts. Therefore the nature and method of the evangelist will determine the method and temper of the whole church.

Visions from the field have taught me that the thoughtful, sincere straightforward evangelism of the Christ wins, east and west. "It is not by power nor by might but by my spirit." A meeting in New England with twenty-five members present, and they discouraged, began to do these things for fifteen days in a meeting, and then for six months in their regular work. At the end of that time the old house was filled with honest worshipers; the whole community had taken on newness of life, with thoughtful Christian faith and practice.

Through the annals of history there stand the galleries of the saints—with a Paul, a Francis, a Fox and others who tell louder than words to every thinking soul that the story of good news has a divine power of God. This is the evangel of life to a dying world.

Shall we let this vision of the whole man, the whole church, dedicated back to God for humanity be our program? Will I put myself into an evangelism which quickens every department of the church and meets the spiritual dearth of this generation? This is a growing vision of a living church.

"Help me the slow of heart to move
By some clear, winning word of love,
Teach me the wayward feet to stay,
And guide them in the homeward way.

"In hope that sends a shining ray,
Far down the future's broadening way;
In peace that only thou canst give,
With thee, O Master, let me live."

Rural Church Considered

TWO articles and two editorials of significance have recently appeared in agricultural papers upon the country church. *Capper's Farmer* in the December number publishes an article by Orvis F. Jordan, secretary of the Community Church Workers of the United States, who went to his home community, found the church he had attended closed, and asked representative people the reason why. The burden of their argument was: "Until the farmer gets economic justice, the church must stay dead." Some said that the vigorous programs of farmers' and social organizations make the service of a church much less appreciated; that a live school, giving a modern educational program and teaching science, is alienating young people from the church; that the radio enables people to hear the modern city pastor and they care less for their own preachers. One criticized the policy of mission boards, especially, for maintaining high salaried secretaries who handled the meager funds of the poor churches and were not grappling seriously with the country church problem. *The Farmer's Wife*, a journal of wide circulation, in the December number frankly advocates a community church which people can join regardless of doctrinal differences and which shall be dominated by the ideal of brotherhood.

"Teen" Age Evangelism

BY THREE PASTORS

JOHN H. FINLEY, in "The Debt Eternal," published in 1923, stated on highest authority that "there are 15,000,000 children who receive no religious guidance whatever; and few of the remaining millions have any serious progressive instruction in that which is the highest concern of humanity—the spiritual relationship of man to his Maker and to his fellow-men."

A little later he refers to a statement of one of the greatest of our physical chemists that if the molecules in a glass of water were magnified so that each was as large as a grain of sand, there would be enough sand to make a road all the way from New York to Los Angeles three miles wide and seven hundred feet deep. If the lives of the children of America could be magnified merely to their spiritual capacities, what a miracle would be wrought in the life of America all the way from one side of the continent to the other—and yet no miracle, for it is within the range of the possible."

A few of our Friends pastors have been helping boys and girls to make early discovery of their own spiritual capacities through discussion groups and courses of lessons which these pastors themselves have worked out. Practically all have the common purpose of leading boys and girls first to clear understanding of what it means to be a Christian and a church member, and second to a decision to follow Jesus' way of life themselves.

Three pastors share with us in the following articles their experiences as to the effectiveness of such courses as a means of evangelism. Outlines of the courses used by these pastors and by others also, may be secured, if desired, from the Board of Home Missions, which is attempting to make all such courses available for study, comparison and use by others. —R. M. S.

Assets or Liabilities

ONE of the happiest experiences of my ministry has been the privilege of discussing with small groups of "teen" age boys and girls the meaning of decision for the Christian life. I have found boys and girls usually ready to make their decision after we have spent some weeks talking over the problems and privileges of the Christian life in a very personal and concrete manner.

After ten years' experience I have checked up and I find that of those young people who followed through a regular course of instruction with me not a single one, to date, has lost his interest in the Christian life. *Every one is a distinct asset to the church today.* What they will be in twenty years, time only will tell. But there is every indication that the trend of these lives is decidedly set and that with reasonable spiritual nourishment none will fall by the wayside. On the other hand, of the young people who for various reasons did not go through a careful course of instruction or did not attend many sessions of such classes, I find that about fifty percent are what can safely be called real assets of the church today. The other fifty percent have either slipped largely from the influence of the church or are not vitally interested in the work of the Kingdom.

One must be careful not to try to prove too much but it is safe to say that the church has at her disposal in the regular channels of religious education—Sunday School, Vacation School, Week Day Religious Instruction Groups—a powerful and effective means of evangelism if used to advantage. This regular teaching of the church backed by Christian home life and at the proper time supplemented by definite instruction in a pastor's class is an almost certain guarantee of results—thanks to the grace of God working in the heart of youth. I am firmly con-

vinced that we do an injustice to any young person whom we bring to decision for Christ and invite into the fellowship of the church if we do not at the same time very carefully discuss with him the meaning of the Christian life and the legitimate demands of service.

We can only wish that every adult coming into the church could feel the humble need of similar instruction. For we realize that there are many people in the church today whom the church has made no serious effort to train in a personal and concrete way. There is nothing that can in any way take the place of the spirit of God working in the human heart, but ours is a great privilege of cultivation and nurture in the things of the Spirit.

LEVINUS K. PAINTER.

Educational Evangelism

SO-CALLED preparation courses for boys and girls, in which over a series of weeks they are brought face to face with the claims of Jesus Christ upon their loyalty, afford an unusual opportunity for the highest type of thoroughgoing evangelism. Children are easily stirred, their emotions are sensitive, they respond quickly, and there is always a temptation for any religious leader to capitalize that feeling and secure so-called decisions from young people which, on their part, are not carefully thought out; decisions which do not represent their deepest convictions and which consequently are in a great many instances only superficial and temporal.

The preparation class with its extended time, covering several weeks; with its instruction periods, with its opportunity for the truth to sink in and take root, and with its appeal for self-expression after careful deliberation, is in keeping with the child's deepest nature, respects his individuality and enables him to react to the sensitive leading of the Divine Spirit.

All wise leaders of such educational evangelism will give each child an opportunity to express his decisions in his own way, often by personal letter addressed to the leader. The leader will work on the assumption of indwelling religious instincts, and seek to call out what inherently is already in the child's heart. He will moreover endeavor to meet these young people's groups, not one year only, but for two or three years. This gives an invaluable opportunity to watch and train spiritual growth as it manifests itself, and enables the touch of a continuous helpful spiritual friendship to be a guiding presence, when the young people are passing through the stormy period of adjusting themselves to the new life which comes tumbling in on them in the adolescent years.

The rewards and results of such courses with young people, covering a period of many years, are so rich and permanent, and so in keeping with everything we know about the religious life of childhood, that they more than repay every effort necessary to carefully prepare and present the series of lessons.

CHARLES M. WOODMAN.

Preparing for Fruit

FIRST the blade, then the ear, then the full grain in the ear. This observation of Jesus is applicable to many forms of developing life but to none does it apply with greater appropriateness than to the unfolding of the human being. There are in course—the growing body and mind, the dawn of moral consciousness and its development, followed by the emerging of

social and sex instincts. Out of the center of all this unfolding comes the flower of spiritual life. What of the fruit that shall follow? To change the figure this is the age of the fallow soil, soil rich in possibilities and ready to germinate any seed sown.

At this age many primitive peoples send the boys back into the woods to meditate, to select the place they wish to occupy in the tribal organization, and to be schooled in the customs of the clan. In the city, that institution of civilization, the lad's social instinct leads him to bind himself to the gang and its "terrible laws." The gang that gives itself to the "practicing" of those activities supposed to have been the occupation of the gang's chosen hero:—pirate, Indian, bandit or what not.

Certain observing social leaders have seized upon this social instinct of the youth and formed clubs—Greek letter, athletic, Boy Scouts, etc.

Can the church pollinize this flower, sow this fallow ground, give the gang a hero? Are Indian chiefs wiser in policy than Church leaders? Liturgical churches make this period the time for confirmation or first communion. Inquiry reveals this to be the best age for religious instruction. Statements from hundreds of Christian leaders prove that the age of first deep religious impression lies between twelve and fourteen. It has been discovered that the vast majority of Christians first accepted Christ in their "teens" that very few ever accept him (first decision) after their twenty-fifth birthday.

Can Friends profit by this observation? Most of the ministers in our Society were young, very young, some still in their "teens." Probably most of our members began their Christian life while quite young. I did; and some years ago sought a way to prepare the boys and girls of the Meeting where I was working for the Christian life and the work of the church. I began by inviting the girls to our home in the afternoon and the boys at night. In a series of talks we undertook to find answers to questions uppermost in the minds of youth of that age.

I now have a series of lessons dealing with many of these topics. These serve as a guide in the discussion, but questions are invited and answers attempted. No subject is refused, and the range covers moral, social, sex and religious interests. I endeavor to relate all these things to the teachings and life of Jesus, and before the series is completed attempt to bring each individual to a definite acceptance of Jesus Christ as a personal savior.

Those who seem properly prepared are ready for active membership in the Church, and steps are taken to bring them into fellowship with the membership at large. Further and continued assistance must be rendered by the Bible School, Christian Endeavor and the personal contact of spiritual leaders.

I have found this method very satisfactory and would urge others to adopt it.

MURRAY S. KENWORTHY.

No Frontiers in the Redeemer's Kingdom

BY LYRA TRUEBLOOD WOLKINS

In this striking phraseology the unity of the field of Christian service was named first among causes for thanksgiving on the January day of prayer for missions. Increasing evidence of its truth is seen on every hand as at Atlantic City, from the 11th to the 14th of January, there have met and taken counsel together mission board officers and members, missionaries of all denominations and interested members of local churches in the annual assembly of the Foreign Missions Conference of North America.

Often it seems that co-operation in religious concerns is an idea of the twentieth century, yet thirty-five years ago a joint organization had taken form under this title. Long had there been felt the need of closer union to avoid duplication of effort, the undermanning of certain fields at the expense of others whose appeal had been better advertised or was more striking. More and more of the missionary forces of the North American Continent have entered into this body, whose work during the year is performed through the medium of a Committee of Reference and Counsel. Its annual report* is available in pamphlet form, as is also that of its Committee on Co-operation in Latin-America.*

Of famous missionaries this Conference had many representatives both in person and in descendants who nobly carry on the tradition of Christian service. There were the Scudder and the Riggs families of India and Turkey, to the third generation, a doc-

tor-missionary son of Jacob Chamberlain of blessed memory, another physician whose father was Shepard of Aintab, the life of whom has been so ably portrayed by a daughter on the field, Alice Shepard Riggs. There was Robert P. Wilder, born in India of missionary parents, and Dr. Samuel M. Zwemer, who is not only a descendant but an ancestor, with a daughter working among Moslems in China. These names are chosen at random as these lines are being set down to show how traits of Christian service have re-appeared generation by generation. There were Y. M. C. A. student leaders of long-time world experience, the Motts and the Speers, Galen M. Fisher from Japan, Max Yergan from Africa. Another powerful personality was Dr. Frank Mason North, who would be worthy of mention had he made no other contribution to the church than his inspiring hymn,

*"Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of Man."*

There were in attendance 215 delegates and 137 corresponding members, a total of 352 from 57 boards and societies. Two of the missionary organizations of Friends were represented: the Mission Board of Philadelphia Friends by its Secretary, Margaret W. Rhoads, with William S. and Anna B. Yarnall, Margaret S. James, William Matlack, Junior, and Florence T. Steere, and the American Friends Board of Foreign Missions by Lewis C. Moon of Baltimore

Yearly Meeting and Lyra T. Wolkins and Lydia T. Jones of the Yearly Meeting of Friends for New England.

An unusual amount of time was spent on the consideration of Budgets. On budgets in general, agreement was expressed that they brought a distinct loss of personal appeal and that we must try to put life into them by introducing "project" systems, if we would gain individual interest and increased giving. The Conference Budget for the next fiscal year was adopted carrying a total requirement of about \$85,000, which includes provision for enlarging the scope of the already unique Missionary Research Library, the work of the International Missionary Council, of which this Conference is a component part, as well as for its own enterprises. There are now recognized to be certain tasks which can only be properly done co-operatively. These are the essential elements of the joint program:

- I. A United, America-wide Plan for Inspiring and Informing the Churches.
- II. Definite Organization for Publicity.
- III. Our Young People and Missions
 1. Students (Home)
 2. Foreign Students
 3. Missionary Education
 4. Missionary Preparation.
- IV. The Missionary Research Library.
- V. The Relation of Missions and Governments.
- VI. The Promotion of Literature in Foreign Fields.
- VII. The International Missionary Council and National Councils.

*25 Madison Ave., New York: 1926.

Each noon a devotional half-hour was conducted by Dr. Charles R. Watson of Cairo, with many briefer times of intercessory prayer for the outpouring of a missionary spirit on the Church. Dr. Cornelius H. Patton gave a powerful presentation of the resources of prayer.

There were inspirational evening meetings; one brief session was devoted to missions in Africa: Latin-America had an afternoon when Dr. Erasmo Braga of Brazil explained the evangelical movement in South America, Samuel Guy Inman spoke on the need of the hour in Mexico, while Kenneth Grubb of the Heart of the Amazon Mission and Miss Irene Sheppard revealed some of the untouched opportunities on that sister-continent. The critical situation in China occupied the deepest thought of the delegates as it was unfolded in its varying phases by Roger S. Greene, Rt. Rev. A. A. Gilman, Rev. Timothy T. Lew, and Robert E. Speer, while Moslem advance and open doors were startlingly set before us by Dr. Zwemer for Persia, Dr. M. T. Titus for India, Rev. J. K. Birge for Turkey, and Dr. C. R. Watson for Egypt; these men spoke with marvellous concentration and restraint, only ten minutes being allotted each and not one having to be called to time!

Preparation of candidates for service, leadership training, study courses for church and college, schools for American and British children, were other topics given a modicum of the precious time that was always at a premium. And when it came to Dr. Speer's promised address on "The Church of Christ in China" and but a short half hour remained, the Conference rose as one man and asserted its determination to hear every word, no matter what else had to be left out. This was truly the flood-tide of the convention. In words that arrested and stung by their heart-searching verity and appeal, this God-filled leader held us spellbound by his picture of the possible, nay, of the "becoming" Church of Christ in China, a land whose surface has not yet been more than touched, greater interior areas never reached, masses of people yet uninfluenced. The only business of the missionary engineering we have built up there is to make Christ known; schools, hospitals, all must be bent to direct evangelistic ends.

Two sessions carried us across the sea to Le Zoute and renewed the impressions received there of the crying need in Moslem lands and in the continent of Africa. Dr. Zwemer in words that fairly tumbled over one another pictured the cradle of Islam in Arabia, Turkey as its most progressive representative, India its largest centre, Persia the keystone of the arch: three-fourths of the Moslem world accessible, yet millions untouched in Asia and Africa: the conflict of this century to be between Mohammed and Christ, and the fierce resistance which the Crescent will make to the advance of the Cross.

Max Yergan, Negro student secretary for the Y. M. C. A.—introduced, as he wittily

remarked, "to add a touch of color"—in carefully chosen words eloquent with intense feeling, gave in fifteen minutes a picture of the new South Africa with its million and a half whites living in close contact with six million blacks; with the resultant melting-pot of racial animosities and antagonisms. He appealed for American and European Christians to help the native South African who is at the mercy of inexorable forces. "I put myself into God's hands to accomplish his will these coming years," concluded this magnificent representative of his race, another Booker T. Washington raised up to lead his people.

Out of the fulness and richness of these closely-packed days there emerge certain outstanding essential messages. These are: 1. The basic purpose of foreign missions—to make Christ known. 2. The unity of the field—it has no frontiers; it knows no distinction between "home" and "foreign." 3. Our task—to Christianize the "home base." Rockwell Harmon Potter told us that the Gospel can't do much better over seas than here in our own land. We of America are Christ's liabilities rather than his assets. The man in India reads today of our drink traffic, our corrupt politics, our lynchings, our race discrimination, our divorces, and he sees our so-called Christian country with new eyes. We are not what he thought we were.

Among the exhibits in the literature department at the Conference was a graph illustrating the rise and fall in the numbers of men and women sent out by the Boards of the United States and Canada in the last two decades. Beginning in 1906, 478 went out; from that the number mounted slowly but almost uniformly until the peak was reached in 1920, with 1692 commissioned for service abroad. From then has followed a steady decline till 1925 when only 914 sailed. Various conclusions may be drawn, but the fact is manifest that the supply is not equaling the demand. Readers will recall our own Board Secretary telling of applications from earnest young candidates but no funds with which to send them out. Calls for workers come in with insistence, but every Board reports a falling off in gifts. The connection between the home base and the field is broken or blocked somewhere. The message is not getting through.

But why should we at home need to have our interest aroused? Isn't that where the trouble lies? It is the interest at home that should produce missions. We need evangelizing ourselves. Then we shall again have the power that sent out missionaries in the old days. Curious ideas seem to prevail that if we could only get an air of romance or an atmosphere of adventure like the days of Prester John or of the Crusaders our mission enterprises would prosper. Never did any genuine herald of the Cross go forth for reasons like that. They went because the truth had gripped their hearts; they knew what they themselves had been before Christ won their love and allegiance

and they visualized what it meant to men and women to be without a knowledge of him. Was it not this same missionary zeal that inspired the early Friends? They were the real Quaker Youth Movement; they went forth literally "not knowing whither they went" so long as they bore witness to what Christ had brought to them. And in hamlet and countryside all over England and across unknown seas they went, and we are the inheritors of their faithful witness. From the day that Jesus sent forth his disciples all through the centuries the motive of the foreign missions enterprise has been the same, and whenever or wherever it has been less than this in that degree has it failed.

From her years of experience as a Board Secretary Miss Butler pleaded that we be truthful and reasonable in our presentation of the "old" missionary; he wasn't *old* when he went out, nor did he go with the idea that the heathen were a bunch of swine going over a precipice. Our trail-breakers in the dark lands were not aged men in shiny coats standing under palm trees, Bible in hands, doing nothing but preach to people who did not know a word of their language. They were eager young souls on the threshold of youth; they went out under the urge of the love of God to share it with less fortunate peoples. They were propagandists and they remained propagandists until the day of their death, making known the Gospel of the Lord Christ.

In our programs for the home church, we must stress the unfinished task, for it is only ignorance that says the day of foreign missions is at an end. So long as great geographic areas remain un-Christianized, so long as great areas of life and thought remain without Christ, so long will the task endure.

Canon Ainger asked years ago,

*"What can we do to work God's work,
To prosper and increase
The brotherhood of all mankind,
The reign of the Prince of Peace?"*

and answered it for the Christian Church for all time in words which this Conference re-affirmed with no uncertain sound:

*"March we forth in the strength of God,
With the banner of Christ unfurled,
That the light of the glorious Gospel of
truth*

May shine throughout the world."

With this purpose, in his strength, using every means at our hand to educate and inspire the youth of today that they may see the whole world's need of Christ, praying for a spirit of sacrifice, of unity, of courage, of service, let us present ourselves unreservedly to do Christ's work at home and abroad in this our day and generation. "Wilt Thou not revive us again that Thy people may rejoice in Thee?" Psalm 85:6.

Atlantic City, January 15, 1927.

The one great essential in being right with God is being right in the attitude of one's will.—DOUGLAS CLYDE MACINTOSH.

CONTACTS THAT COUNT IN THE ORIENT

Mary Hoxie Jones Gives Racy Account of Her Recent Visit to Japan and China

Now that China and Japan are so far behind, I feel that I can write of them more intelligently than when we were rushing from place to place and meeting hosts of new people. We certainly have met people. I counted up the other day and found that from the time we left Chicago, June 19th till the time when we reached Calcutta, November 19th there were just three places where we hadn't been met, Seattle, Penang, and Calcutta. We have visited twenty big cities where we have been greeted. Many of the people who met us hadn't known us before, but we soon got acquainted, with the result that Japan and China are full of friends.

Our first four weeks in China were spent at the sea with Rupert Stanley and his family, while father went to Tsinan for the Y. M. C. A. Conference, and later for the retreat on Mt. Taishan, the sacred mountain of China. Our visit with the Stanleys was one long to be remembered for we not only enjoyed them very much but we also met missionaries there whom we kept meeting all over China. We did not reach real Chinese life till we went to Peking, for the city where we stayed first was made up of all races and colors. Living as we did, with friends all the time, we got to meet many Chinese men and women, students and teachers and people of all persuasions, all interesting. They invited us into their homes where we had Chinese meals, made friends with their children and learned their customs. It was the kind of opportunity that no tourist gets and the type of experience that we were most eager for. We learned to eat with chopsticks which at first was rather difficult, but after trying to eat an Indian meal with my fingers, I found that I longed for chopsticks. Chinese food is delicious though there is so much of it. Most of the meals we had were cut down to fifteen courses, the feasts having anywhere from thirty to forty courses.

In China I found two Chinese girls who had graduated from my college the year before I did, and it was indeed good to see them and so illuminating for me to at last understand their background as I never had before. I met many alumnae from Mount Holyoke, many of whom I had heard of and one of my own classmates, whose home is in Nanking, had just arrived to teach there. Rachel Mostrom was also in Nanking and it seemed quite like home to see her again.

The thing that is hardest for most people who have never been to China to comprehend is the distance of one place from another. In America the trains are so fast that we don't stop to think how far we are going. Here in India we were told that one

train that we took from Madras to Calcutta was a fine train, it went thirty-five miles an hour! Had we gone to West China, which we couldn't do because of lack of time as well as the fighting, it would have taken us longer than to go home again! Travel by sedan chairs, when you have to be carried three hundred miles, and by river boats, is slow and tedious and dangerous, owing to bandits. Going from Canton to Shanghai takes at least four days, perhaps five and that was by a fast boat that we went. There are a few good trains but they don't go very fast and often. Though it never happened to us, fortunately, they shift a train off onto a side track from twelve to twenty-four hours to let troop trains go by, or they take off your engine to put it on a troop train. So when you get on a train you never quite know what may happen next.

We were very lucky for we had no serious delays whatever and we always arrived at a place at just the best time of year and also when it was quiet and peaceful. Rumor in China is always abroad and we heard all sorts of wild things about the next city we intended to visit. Going from Peking to Nanking, they told us that the ferry across the Yangtze had been taken off so that we would have to cross the river in a small rowboat and that there was danger of our being shot. We went anyway, found there was still a ferry and that the shooting was some hundred miles up the river. We had also been told in Peking that there were no trains running from Nanking to Shanghai. We found three daily trains running. Every one said we were crazy to go to Canton but we were determined to visit my uncle, William Cadbury, so we defied rumor again and found Canton is a very peaceful state. There they told us it was not safe to go to Peking. You travel in China by faith.

We stayed in Japan a mere two weeks when the Bowles family rushed us around so that we could see as much as possible in the short time. There as in China we met many very nice missionaries and charming Japanese people. We were invited there to meals and into their homes to eat their food and learn their customs. Japan is so beautiful and compact and orderly that China seemed perfectly mammoth and sprawled out when I first reached it. I love Japan for its beauty, its cleverness and its politeness. China for its old, old things, its need for organization, its people. China is depressing when you first see it because of its dirt and poverty. I suppose it was partly the result of coming straight from Japan where the freshness and greenness are so beautiful.

After all it's the people and the contacts that count and I feel a great respect and love for the Japanese and Chinese people and the Americans who are in both countries. All whom we saw were splendid, trying to blend the best of the western civilization with the best of the eastern. It pays to understand their problems before cramming them with things that may do harm rather than good. Delhi, India.

WILMINGTON FRIENDS BUSILY AT WORK

Varied Activities At Quaker Capital of Wilmington Yearly Meeting Set Forth

The Wilmington, Ohio, Friends completed a very busy quarter with the Christmas season. The morning meeting on the Sunday preceding Christmas was a children's service. A program was given by the children of the four departments, under the leadership of the superintendents: Orville Bevan, general; Ethel McCoy, junior; Bessie Bogan, primary; Esther Doan Starbuck, beginners. At the Bible School hour over \$160, besides articles of food and clothing and toys, was given by the classes to various causes: Ada Chapel, Tennessee, the Indian work, etc. In the afternoon the choir, under the direction of Virginia Peelle, gave a cantata, "The Wonder Child," which was followed by a pageant: "The Adoration of the King and Shepherds," given principally by the young people and arranged by Caroline Farquhar, Harriett Hiatt, and Blanche Gregory as the committee. Hannah Haworth and others had charge of the decorating.

During the past few months there have been a number of losses by death among the members, as well as several regular attenders whose membership was elsewhere. During the same period there have been several births in the families of the meeting and there are a host of children and young people who are just getting to the age of responsibility and activity in the church.

The Sunday evening services have been quite varied. A male octette and a young people's orchestra contributed to a musical evening; Mr. Pillai, a native of India, gave a stereopticon lecture on the Indian mystics; four of the college students debated on: "Resolved, that we pity our grandchildren;" the high school students participated in a Prince of Peace contest which was won by Maurine Taylor, who later also won the Clinton County contest; H. E. Eavey, a wholesale grocer, gave an address on "Evangelism;" the Probation Officer, the Red Cross Secretary, and the Probate Judge, Hugh J. Wright, gave three addresses on social service; Professors Earp, Zavitz, and Abell, Friends on the faculty of Antioch College, gave addresses on "Positive Substitutes for War Service;" Frederick Sainty recounted the experiences of English Friends during and after the war; the pastor gave stereopticon lectures on the Indian work and on "Christ in Art;" and an evening was devoted to the study of hymns of a dozen denominations.

The prayer meetings are being led by various groups. The Helpers' Class and Class No. 8 have each led recently. Both classes will be remembered by former pastors and their wives. The business sessions of the Monthly Meeting are being preceded by programs in charge of the committees,

the Bible School and the Peace Committees having given theirs.

Among the social and semi-social occasions have been a young people's social, an adult social, and a Bible School officers' and teachers' supper, besides the regular social times of S. S. classes, W. M. S., W. C. T. U., Ladies' Aid, Men's League, Helpers' Class, and Prospectors' Class. The organizations are holding regular meetings and doing various kinds of work. Ada Chapel, under the auspices of the home mission committee and the leadership of Ruth Farquhar, superintendent, and Mary Estelle Briggs, assistant, had its annual Christmas program and treat. One of the unusual phases of the work of Wilmington members consisted in the sending of friendship dolls to Japan. Laurena Farquhar had charge of the undertaking in Clinton County and nearly five dozen dolls were sent, of which Wilmington Friends furnished and dressed six.

Quite a number of Wilmington's faithful members are spending the winter in California and Florida and are very much in the minds of local people. An effort was made recently to get in touch with permanent non-resident members and excerpts from their replying letters were read to the meeting.

The Friends joined in the universal week of prayer the first of this month by co-operating in an exchange of ministers one Sunday evening and in a week of union meetings. Prayer was made the center of interest for the series and a period each evening was devoted to vocal and silent prayer, in which many took part.

The pastors of the Wilmington meeting have always had frequent opportunities of speaking before miscellaneous groups, thus extending the influence of the meeting. As an illustration, the present pastor, in the past three months, has given about twenty-five addresses in various communities, besides participating in some twenty funeral services. Among the addresses have been those before four high schools, four men's brotherhoods, three community meetings, four church "rallies," two farmers' organizations, and three at the college. Two Wilmington sermons have appeared in "The Congregationalist" and "Education." The Wilmington meeting is furnishing both instructors in the Community Teacher Training School: Prof. Wendell Farr on "The Teachings of Jesus" and the pastor on "Bible School Problems."

The appointed committees are to report at the next monthly meeting as to their plans for the next three months, especially between now and Easter, in order that the next period may not only be a time of helpful activity but may reach a climax at the Easter time in the spiritual goals now being set.

The Friends Meetings of Jamaica will meet in annual session at Seaside, February 1 to 4. This is a very important gathering and Friends in America are asked to remember in prayer this meeting.

GOING OUT TWO BY TWO AT GLENS FALLS

Visitation Evangelism Proves Effective in New York Meeting Says Pastor

Early in the year our Yearly Meeting Field Secretary, Emmett W. Gulley, recommended the Visitation Evangelism plan to the pastor and chairman of our Pastoral Committee for application in our meeting. As the time was too short to prepare for it for an Easter ingathering, and to solicit the co-operation of other churches, it was decided to postpone further action until fall. During the pastor's vacation, he made a study of Kernahan's "Visitation Evangelism," and on his return gave a series of sermons directing the attention of the Meeting to its primary function of winning men to Christ. He encouraged the members to pray, not so much for the success of the attempt in general, as for the blessings of the Christian life upon individuals of their own choosing, in particular. The meeting responded, not in any great outward demonstration, but in a growing interest and a deepening consecration for the work at hand. One could sense an increase of spiritual life; a sloughing off of the petty and superficial and a taking on of responsibility and concern for other people. In the prayer meetings the subject of personal evangelism was repeatedly and thoughtfully considered. Leaflets for distribution by the visitors were ordered from the "Commission on Evangelism." Others for the study of the visitors themselves were secured from the same source. The pastor and chairman of the Pastoral Committee then began asking members of the meeting for their co-operation in the actual visitation, which was set for the week following October 17th. Here again, the response was encouraging. Of course, there were some who were afraid they could not "talk religion" effectively, but almost everyone who was asked consented to attend the visitors meetings one or more times, and the promise of enough evenings work was given so that it would be possible to visit the people on our list of prospects. This list consisted mainly of those not members, but who were associated with the meeting, or the Sunday School, or some other organization in the meeting, through some member or members of their families.

The first of these visitors' meetings was Sunday afternoon, the 17th. Emmett Gulley was on hand to direct the actual visitation, and to give suggestions in a series of short talks to the visitors. An address by a layman from Gloversville in the meeting Sunday evening was an important part of the preparation. The visitors met for supper Monday, Tuesday, Wednesday and Thursday evenings, after supper were addressed by Emmett Gulley, and after the first evening made brief reports on their work the previous evening. After the instruction and

reports the visitors went out two by two to make their appeal. About 20 visitors gave one or more evenings to the visitation. Among them was Wilbur Kamp who came from his Poughkeepsie Pastorate to help us.

Approximately 85 people were visited. The calls were not allowed to be merely social, unless in exceptional circumstances in which it was clear that talk of religion would only antagonize. A friendly but definite appeal was made for the 85 people to link themselves in the service of Christ in the church. Once again the response given was friendly and encouraging.

After the close of the visitation, those who had committed themselves to the Christian life and had requested membership were invited to attend special membership classes. A handicap of two of our worst snowstorms on evenings set for the class in the beginning and the continued cold weather made the average attendance about one third the number of adults who had made favorable decisions. There was nothing of hurry, however, in adding the new names to the membership list, since their names were not brought before the Pastoral Committee and Monthly Meeting until the beginning of the present month. At that time there were 19 adults, counting three of the younger High School group, and ten children who were voted into membership. The children and one of the others were enrolled as associate members.

Numerically, this has been the largest gain in our meeting for several years. Spiritually, the work was of undoubted benefit to both the new and the old members. There was no high pitch of emotion which would make the regular work of the church seem at a disadvantage in comparison, or set a misleading standard for a religious experience. As to whether the depth of the impression made compares favorably with that made in a series of meetings where concentrated group thinking on the same subjects is done, remains still to be seen. But at this time the Visitation Evangelism effort appears to have been the best bit of local evangelistic and church extension work that our meeting has done in the seven years the writer has known it.

More should be written about the instruction given the visitors, and about their pleasure in going out two by two and finding the mountains of difficulty they had anticipated removed from their way, but those especially interested will find the detailed suggestions for training, and a description of results which may be expected in Kernahan's book referred to at the beginning of this article.

JESSE A. STANFIELD.

Some books are edifices to stand as they are built; some are hewn stones ready to form a part of future edifices; while some are quarries from which stones are to be split for shaping and after use.

—O. W. HOLMES.

FINDS BUSY DAYS IN JAMAICA

Willis Beede Gives Pen Sketches of Festal Celebrations and Programs

Our second week among Friends in Jamaica was given over largely to attendance upon school and Christmas programs. On Sunday evenings, December 19, Albany Friends presented a Christmas pageant, "He is Coming." By songs, recitations, drills and tableaux the events which gathered around the birth of the Christ child were presented to an appreciative audience. Jennie M. Hoover deserved much credit for the success of the program.

Five days later we drove sixty miles with Mr. Robert Amritt, a Highgate Friend, to attend the school closing exercises at Seaside. The drive was a constant source of joy and surprise. The road runs along by the sea for the most part. Along the way were many men, women and children with baskets of fruit, yams or other produce resting jauntily upon their heads. It requires a good driver to pilot a car over Jamaica roads. One may round a sharp curve suddenly to meet face to face a pig, a goat, a lazy donkey, a group of people or a truck load of bananas or cocoanuts. Pedestrians scramble up the bank at the side of the roadway. Sometimes an irate woman who is accustomed to taking life leisurely will shout out her opinion of the driver whose car has forced her to give the right of way.

Upon arriving at Seaside we were taken to the beautiful home of Fred and Gladys Smith Jones. From their veranda one has a commanding view of the seacoast for miles. The view of the sea by moonlight is beyond description.

An appreciative audience gathered in the evening to listen to the music, recitations, dialogues, and tableaux given by the pupils. One of the most interesting events of the evening was the awarding of diplomas to the pupils who had successfully passed their Cambridge examinations last summer.

The next morning we drove back to Lyndale to attend the school closing program at the Highgate school. I was informed beforehand that Lora P. Arms has a reputation for presenting good exercises and that there would be a large attendance. But I was hardly prepared to find the house packed full and people looking in at almost all the windows. The children did their part beautifully and it was easy to understand why Miss Arms' programs are so popular. Six different nationalities, Jamaican, East Indian, Chinese, English, American, Syrian were in the audience.

On Thursday afternoon School Inspector Graham took me down to Orange Hill for another school closing program. When we arrived I found that the children had brought their cups along. I wondered what use they would make of them. In a little while I

found out. The children were called outside where a treat of fruit ice and cake awaited them.

As the evening shadows gathered about, shutting us away from the world, the East Indian women and Jamaicans began to come in from the barracks on the hill. The former wore multicolored handkerchiefs on their heads and were bedecked with ear rings, nose jewelry, necklaces, bracelets and anklets. The East Indian woman frequently carries a part of the family silver in the form of jewelry.

By six-thirty a good sized audience had gathered and School Inspector Graham opened the evening's entertainment with a wholesome, solid address. Then he introduced the various members—some 33 in all—on the program. Miss Ebanks, the day school teacher and her assistants, had carefully trained the children and they did admirably.

CHRISTMAS AT LYNDALE

The climax to this happy and helpful week came on Friday evening and Christmas day at Lyndale. A beautiful tropical tree was carried into the new dining hall—a part of the addition to the Home made possible by the generous gift of two Iowa Friends—and decorated with balloons, crepe paper, tinsel, candles, pencils, crayons, toilet soap, gift boxes, a volley ball net and ball, and books. On a line near by hung several aprons and dresses. Balloons, Japanese lanterns and greenery were used as decorations in other parts of the room.

In the evening the girls lined up two abreast, marched through the building and around the yard to the rear entrance to the dining hall. When I went in a few minutes after I saw one of the happiest sights imaginable. Seated about the tree were 32 eager little girls, their dark eyes fairly ablaze with curiosity and expectancy. How I wished American Friends could have enjoyed a peep at them!

After they had gazed at the tree until it seemed they could not wait another minute, Miss Stanley allowed us to hand out the gifts. And then began the opening and admiring of the gifts which were presented to each of the girls. Just as soon as the balloons were distributed the girls asked to have them untied so that they could let the air out and then inflate them to their hearts' content. Every now and then a balloon would pop under too much pressure. But the owner would make a smaller balloon from the remains and rub it against her hand to make a noise.

If Friends who may read this story could only know how much joy a simple toy or gift brings to the children here, I am sure they would go to a Five and Ten Cent Store next November and purchase a dozen or more gifts to send to Jamaica for Christmas.

On Sunday after Christmas we went to Orange Bay chapel by the sea for the preaching services. In the audience of more than 100 people were two couples who had been married recently. They had lived to-

TO FRIENDS OF POET WHITTIER

Director Hall of Fame Wishes Quaker Poet Recognized in Colonnade of Celebrities

On University Heights overlooking the upper end of Manhattan Island, New York, stands conspicuously the Hall of Fame. It is maintained in connection with New York University and its director is Robert Underwood Johnson, for many years editor of *The Century Magazine* and more recently United States Ambassador to Italy. We are in receipt of a letter from him, the gist of which follows:

"I am very desirous that we should have a bust of Whittier to be placed above his tablet in the Colonnade at University Heights next May. These busts are furnished by contribution usually of a moderate amount from persons supposed to be specially interested in the personage honored. Since my return from my service as Ambassador in Rome, I have obtained about 40 such busts, the number of the names in the Colonnade now being 65. It has been a quarter of a century since Whittier was elected and it would seem a pity that the bust should not now be placed.

"The cost in each instance is \$3,000. I am starting movements in New York and Philadelphia, but Wayne County is the center of things and *THE AMERICAN FRIEND* would be an admirable approach to those who are interested. Will you not announce the project in your next number and consent to receive contributions of \$1.00 or more for this desirable purpose?"

In accordance with the above statement and request *THE AMERICAN FRIEND* will gladly receive contributions for forwarding to the Director of the Hall of Fame.

gether several years, but had never been legally married. A candidates class of twenty-one members was received into membership. This came as a result of the faithful work of H. Alma Swift, Charles Vincent, Phulmat Brown, Estella Lewis and others.

In my next article I shall try to share with Friends some of my experiences in and around Buff Bay where the Swift Home for Boys is located. My admiration of and gratitude for the work being done in Jamaica is growing with each passing day. I am continuously meeting people who tell me that they were brought to Christ through the efforts of the missionaries and the church. I have held conferences with three Friends Meetings and have been deeply impressed with the stability and spirituality of the membership. The effort which has been made by American Friends in this Island has been amply rewarded and with the continued co-operation of Friends the churches and schools here will become increasingly able to carry their own load. B. W. B.

CO-OPERATIVE POLICY IS OUTLINED

In Church Extension Nebraska Y. M. Would Work Harmoniously Without and Within

On January 7, 1927, occurred the annual mid-winter meeting of the Pastoral, Evangelistic and Church Extension Board of Nebraska Yearly Meeting at Central City, Nebraska.

At the afternoon session a report of special interest was that of the General Superintendent, Theo. Foxworthy, covering the work accomplished since Yearly Meeting in June. The Superintendent has visited, with only one exception, every Monthly Meeting in the field and was able to bring a personal message from each one to the Board.

Much time was given to the discussion of Church Extension in Nebraska Yearly Meeting. The following policy was formulated, and was adopted by unanimous vote:

First, new Meetings should not be established on fields already occupied and sufficiently served by churches.

Second, meetings should not be established in proximity to other Friends meetings, within the limits of Nebraska Yearly Meeting of Friends, without the approval of the Pastoral, Evangelistic and Church Extension Board of Nebraska Yearly Meeting.

Third, another Friends meeting should not, at the present, be established in Denver, Colorado, nor in the future without the approval of the Yearly Meeting Board.

Fourth, soliciting for funds for a church building program, within the limits of Nebraska Yearly Meeting, by any organization or individual, should be only upon approval of the Pastoral, Evangelistic and Church Extension Board of the Yearly Meeting.

Reports were received from Quarterly Meeting Superintendents which were encouraging: from Dr. S. L. Hull for Platte Valley; from Gurney Hanson for Wessington Springs; from Minnie Clements for Spring Bank; and from John R. Bowen for Hiawatha. Theo. Foxworthy spoke of the fine-spirited work being done by so many pastors over the Yearly Meeting.

Ralph H. Boring, pastor of Central City meeting, spoke in hearty approval of the "Pastors' Hour" which was a part of the Yearly Meeting program in 1926. Plans are being made for a "Pastors' Hour" to be held during the 1927 Yearly Meeting. It is hoped that more pastors will be able to attend and that it will be even more successful than last year.

The General Superintendent spoke on "Constructive Evangelism." Special emphasis was laid on the importance of reaching the children in the Sunday School. "In winning a child for Christ we save, not only a soul, but a life." In the discussion which followed, the Board expressed a con-

cern that there should be the closest co-operation of pastors and Quarterly Meeting Superintendents with the General Superintendent and Pastoral, Evangelistic and Church Extension Board in selecting evangelists for special meetings.

The Board was glad to welcome to its mid-winter sessions Charles A. Mott of Denver, with a minute from Denver's Meeting of Ministry and Oversight. Resident members appreciated the presence of those members of the Board who came a long distance to attend this meeting.

Sincere appreciation was expressed for the earnest and self-sacrificing work which Theo. and Estella Foxworthy are doing as Yearly Meeting Superintendent and Missionary Secretary, and for their admirable and unusually fine team work. We feel that they have the best interests of the Yearly Meeting on their hearts and are doing all in their power to strengthen and encourage the work and the workers in the effort to bring Christ's Kingdom in Nebraska Yearly Meeting.

VIVIAN S. WATSON, *Secretary.*

THE FAITH OF A MYSTIC

BY MAX I. REICH

Ring out your sweet cathedral chimes;
I hear the linnets sing!
And stained glass pales before the burst
Of day on roseate wing.

Beyond symbolic rites I see
How heaven o'er earth is bent;
How nature is God's seamless robe,
And life His sacrament.

And stars and flowers and dew-tipped mead
Spell out my Father's Name;
And the revolving seasons haste
His goodness to proclaim.

No Gothic pile need make more sure
The Presence which I feel;
And the dear Voice within my heart
Calls for no organ peal.

Give me the baptism of love:
The purging flame divine;
Give me the inward Eucharist:
Christ's living Bread and Wine.
Philadelphia, Penn.
1-1-1927.

The worship of God is not something different from the love of humanity, the passion for the beautiful, and the devotion to truth; it is not something which exists alongside of these and in addition to them, it is what these actually are whenever and in so far as they are realized in their highest form, in their true coordination, and in their real meaning. Conscious worship of the Divine is not an extra, it is the summary and explanation of every separate and departmental pursuit of the Ideal.

—CANON B. F. STREETER.

MAN AND NATURE JOIN IN RESTORATION

Life Returns to Hurricane-Swept District At Jaruco, Cuba, Writes A. Ellen Woody Pain

After two months have passed since the terrible hurricane which swept destruction along its path throughout this province, restoration is looming up before us on every hand.

How marvelously nature, His handiwork, has taken on new life! The beautiful royal palms covering hill and dale—the few left standing—were like great, grey, dead posts with a few ragged, bruised, black fronds; these are now taking on that lovely green, waving in the gentle breeze, spreading forth their former grace and beauty. The spreading laurels and the lovely frambullaus, giving shade and beauty to the highways, were stripped of their branches and many uprooted. The remaining trunks along the roadsides are shooting forth their lovely green from the seemingly dead trunks.

The cane fields for weeks looked flat and bare. The cane stalks have now lifted themselves halfway to their former position and are being carried to the sugar mills. The banana and orange trees, the yuca, the malanga and the vegetable gardens and corn-fields present prospects of a good harvest and cause new hope to fill the hearts of the Cubans.

Many houses in Jaruco which were completely destroyed have been rebuilt and repairs are in progress continually. So great was the demand for reconstruction materials that our progress in repairing the Mission house has been slow, yet steady. The roofing is not completed as material is not yet available. The balcony on the second floor which was blown away has been replaced and covered with zinc. Four doors have been replaced and four windows. There are eight more windows to put in and broken places in the cement walls will require long, tedious, patient work. Then the painting within and without will require much time and money. We have used every possible means to get repairs made economically, employing a young man in the church at Jaruco who is chairman of the pastoral committee, a devoted Christian worker and a pillar in the church. Out of his wages, one tenth goes into the treasury for the Lord's work.

We have expended \$240 on repairs and materials that are now obtainable, and as long as there is money remaining we shall be able to continue the reconstruction repairing and painting. Two hundred dollars more will be needed soon in order to get the outside of the building ready for painting. We thank the Friends in America for making it possible to carry on this reconstruction work.

Christianity is not just a theory, to be discussed and believed, but a way to walk in.

LET U. S. ARBITRATE WITH MEXICO

Lovers of Peace and Our Country's Honor Are Urged to Appeal for Arbitration

At a conference of 60 representatives, official or unofficial, of national organizations working for peace, held in Washington, D. C., January 16, 1927, at the Friends Meetinghouse, the following statement was adopted as expressing the sense of the meeting and recommended for reference to the organizations participating:

Gravely concerned over the present difficulties between our government and those of Mexico and Nicaragua, we believe that the present differences with Mexico should be settled through peaceful channels, and emphatically protest against any attitude toward the Mexican government savoring of coercion, or which might jeopardize the existing friendly relations between the two countries. In coercion we include the movement of troops toward the Mexican border, the sending of warships into Mexican waters, the lifting of the existing embargo on arms, or the severing of diplomatic relations.

With regard to Nicaragua, we earnestly hope that the United States government will join with the Central American governments to mediate in the present difficulties, to the end that an equitable peace may be arrived at and our marines fully withdrawn at the earliest possible moment.

It is our further conviction that following the oft-declared purpose of this and preceding administrations to adjust all international differences through the peaceful channels of arbitration, in support of which we cite the A. B. C. mediation of South American powers successfully invoked in a former difficulty with Mexico by President Wilson and President Coolidge's espousal of the World Court, no excuse will exist for coercive measures until these peaceful methods have been fully tried and entirely exhausted. In this connection we heartily endorse the statement of President Coolidge in his Omaha address in 1925 that "our country has definitely relinquished the old standard of dealing with other countries by terror and force and is definitely committed to the new standard of dealing with them through friendship and understanding.... I shall resist any attempt to resort to the old methods and the old standards."

We therefore respectfully suggest that if the President could see his way to declare his willingness, if diplomacy fails, to submit these questions to arbitration or mediation, either through one of the above-named agencies, or through The Hague Tribunal, the Joint Claims Commission or some other neutral body, it would greatly aid in lessening the present tension.

The following motion was adopted: That it is the sense of this meeting that each organization here represented to as much as possible to carry out the program suggested by the Chairman. The program is as follows:

1. On envelopes print across the front a slogan such as **PEACE WITH MEXICO OR FOR ARBITRATION NOT WAR.**

2. Circularize all lists available with
(a) Editorials of *N. Y. Times* and *N. Y. World* for January 13.

NOTE—Electros of these can be obtained free from the National Council for Prevention of War, 532 17th St., N. W., Washington, D. C., for local printing or copies can be had free in any quantity on application.

- (b) A statement urging arbitration.
- (c) Doctor Cadman's statement published in the press January 15th. Copies can be obtained from the National Council for Prevention of War, 532 17th St., N. W., Washington, D. C., on application.
- (d) Factual information. A technical statement prepared by professors of international law will soon be ready for distribution.
- (e) Congressional Record, Jan. 14—important speeches.
- 3. Ask for
 - (a) Telegrams or letters to the President and to your Senators and Congressmen. Two hundred thousand should be sent within two weeks.
 - (b) Church meetings followed by resolutions.
 - (c) Public meetings and resolutions.

- 4. Letters or deputations to newspapers.
- 5. An emergency committee in each city.
- 6. No relaxation of effort until arbitration is assured.

Murray S. Kenworthy represented the Peace Board of the Five Years Meeting at the meeting. Several other Friends were also present, representing various organizations, including eastern groups of Friends.

The students of Friendsville Academy presented a sacred drama, "The Voice of the Stars," December 21, before a crowded audience despite inclement weather. Forty people represented various stars and planets which rallied to prepare the way for the Christ Child. Musical numbers were special features and the elaborate costumes presented a brilliant appearance. Both students and faculty look back upon the occasion with pride and pleasure as one of the worth while events of the year.

View Point Friends Meeting near Booker, Texas, closed a very successful revival meeting, January 16, fifty-two having been definitely blessed at an altar of prayer. Susie Shrauner, the evangelist, was assisted by her sister, Lela Allen, as song leader. The word of God was preached in the power and demonstration of the Spirit and the singing was honored of Him. The church righting herself got under the burden in prayer and supplication. Some of the seekers went and made restitution, and others confessed they had not been able to stand for Christ because, having promised the Lord they would make wrongs right, they had failed to do so. Some were saved for whom the church had been praying a long time, and some entered into the experience of sanctification. Five have requested membership in the church and others are expecting to come in later by letter. An offering of more than \$200 was taken at the close for the workers who have returned to their home at Stafford, Kansas, for a few days rest when they will begin a meeting with Oliver and Tilly Kelly at Alba, Missouri.

NULLIFICATION IS NOT AMERICAN—BORAH

Geo. Selleck Reports Keynote of Big Law Enforcement Banquet At National Capital

Nullification is not the American way of changing a law, declared Senator William E. Borah at the Annual Banquet of the Citizens Committee of One Thousand held at the New Willard Hotel in Washington, D. C. on January 6. Some opponents of the prohibition amendment, the Senator declared, act on the assumption that they are under no obligation to obey a law which they hold wrong. But "who decides that the law is wrong?" asks Mr. Borah. "In a Government of order and law, that is decided through the processes pointed out in the Constitution or the framework of Government. Break the law in the name of patriotism! The American system is to repeal the law in the name of patriotism. If you love the principles upon which this blessed republic is founded, you will seek to obey the law until, according to the processes of Government, the people in their wisdom see fit to repeal it."

Other speakers and guests of honor present at the banquet were Senator Morris Shepherd of Texas, the author of the Eighteenth Amendment, Curtis D. Wilbur, Secretary of the Navy, General Lincoln C. Andrews, Assistant Secretary of the Treasury and head of the Prohibition Enforcement, and William Green, President of the American Federation of Labor.

The Citizens Committee of One Thousand was first organized in October 1923, in order to arouse and develop public sentiment regarding the fundamental importance of obedience to all law, and having particularly in mind the Eighteenth Amendment and its enabling Acts. This development of public sentiment is accomplished by holding conventions, the promotion of group conferences, the furnishing of speakers to various organizations through its Speakers' Bureau, and cooperation with national and state forces. An annual convention takes place every year at which distinguished citizens are invited to give an address on the subject of law enforcement. Representatives from various organizations are invited to attend as guests. This year the Young Friends of the Five Years Meeting were represented by George Selleck, chairman of the Young Friends Board.

It is in such important work as this, carried on by the Committee of One Thousand, and that our Prohibition Board of the Five Years Meeting cooperates.

The genius of Jesus was for the mysticism, and his mysticism was of the inner life of the spirit. This is explicit in his teaching and in every recorded event of his life.—MARY AUSTIN.

A Program that Works

What One Yearly Meeting Is Doing in Evangelism

Iowa Yearly Meeting is trying an experiment. The Evangelistic and Church Extension Committee of the Yearly Meeting, in regular session last September, came under a great weight of responsibility for the entire church and its work and decided to direct to the Yearly Meeting on Ministry and Oversight a special communication with some suggestions for the coming year's work.

After devoting one of its own sessions to this communication, the Meeting on Ministry and Oversight presented it to the Yearly Meeting at large in a general session under its direction.

During these sessions the whole body attending Yearly Meeting came more and more under the weight of the matter and the following "Plan of Evangelism" was adopted at a later business session.

THE PLAN IN BRIEF

At the first session of each Quarterly Meeting on Ministry and Oversight following Yearly Meeting, each local Meeting on Ministry and Oversight is asked to present in writing a definite outline of certain specific things to be undertaken in their Meeting. This outline is to cover the general field of evangelism: in the Bible School, in the Christian Endeavor, personal evangelism, pastoral evangelism, visitation evangelism, and also definite goals of stewardship, missions, general benevolences. In fact the whole field of church activity is to be reviewed by the local Meeting on Ministry and Oversight, together with the pastor, in order to determine the things that need to be undertaken in a systematic way in order that the Kingdom of God may be increased in each of our Meetings.

The Clerk of the Quarterly Meeting on Ministry and Oversight keeps these statements on file and at succeeding quarterly meetings, each local meeting is asked to report on the program as outlined by that Meeting.

Quarterly Meeting Superintendents of the departments of work in each Quarterly Meeting also make necessary notations of the program of each Meeting and render such assistance and encouragement throughout the year as may be necessary.

The Yearly Meeting Superintendent was asked to arrange for a conference to be held within each Quarterly Meeting before its first quarterly session, this conference to be attended by ministers, elders, and overseers, also leaders of Bible School and young people's work, at which time general suggestions could be given to assist local Meetings and pastors in formulating a program.

The Yearly Meeting Superintendent began at once after Yearly Meeting with the conferences in each Quarterly Meeting. In nearly every case the conferences were at-

tended by many more people than were expected. Each congregation was represented, and evidences of a special awakening were to be seen on every hand. Pastors, elders, overseers, Bible School teachers, leaders of young people's work were present and were moved by an unseen Presence.

Plans for Pastoral and Parish Evangelism were freely discussed and cards given out for use by those who would pledge themselves as personal workers. Pastoral and Parish Plans included:

Preparation of a complete constituency or prospective membership list;

Observance of a Church Rally Day followed by a careful consideration of the possibility of an Autumn ingathering;

Sermons on Evangelism;

Assignment of names from the constituency list to personal workers with provision for regular reports by them;

Training of church members and enlisting them in service in the church;

Special responsibility placed upon the young people for personal evangelistic work;

Conferences of Sunday School teachers to discover the evangelistic note in Sunday School lessons;

Special study classes for children;

Intensive evangelistic work or mass evangelism as a climax to the church year;

Carefully fitting new members into the life and work of the church.

SOME RESULTS ALREADY APPARENT

The plan fits every Meeting and places responsibility upon the spiritual body of the church. It has brought new life to the Meeting on Ministry and Oversight in both local and Quarterly Meeting groups. It encourages pastor and Meeting to make their own plan of work and work their own plan. Careful surveys of certain communities have resulted in a new discovery of possible growth in the Bible School and homes where little if any effort had been made to tie the family to the life of the church.

In the second Quarterly Meeting on Ministry and Oversight following Yearly Meeting, in most cases either written or verbal reports have come from each Meeting showing progress made. Some nominal members have been called out into active work. The whole life of the Meeting has been quickened in a most gratifying way. Stewardship and missions have a new meaning. Bible Schools are increasing in attendance and new organizations of young people are being formed. Already one Meetinghouse has been rebuilt and two others have plans to begin rebuilding in the spring.

Mass Evangelism, which was perhaps stressed the least, is logically coming into its own. Special evangelistic meetings have been held and are being conducted at the present time, some by the pastors them-

selves, some by pastors exchanging work and some by teams. In one Quarterly Meeting, the members of the Quarterly Meeting Evangelistic Committee formed a gospel team and visited several Meetings, holding sessions of one evening or each evening for a week as the way opened. Arrangements have already been made for two evangelists to come within the Yearly Meeting limits for some special meetings.

The whole spiritual life of the church is undergoing a quiet but steady and wholesome growth and there is every evidence of love and good will prevailing. To be sure there are some differences of opinion, evidences of individuality, and enough initiative to give sufficient variety, but our "plan" provides for all that. The whole working force of the Yearly Meeting is moving forward in a commendable way, and the blessing of the most High is attending our efforts.

CHARLES O. WHITELY.

Oskaloosa, Iowa.

OUR HOME MISSION EVANGELIST

At the present time H. Elmer Pemberton whose article on Evangelism—A Growing Vision, appears in this issue, is the evangelist working in cooperation with our Five Years Meeting Board of Home Missions. The following comments have been received in letters regarding meetings led by him in accordance with the principles outlined on the cover page of this issue.

"I do not think we have had an evangelistic effort that has been more worth while and it will, I am sure, be of lasting good to all our membership."

"The meetings in the Quarterly Meeting have been greatly helped. After six months, the effect of the special meetings led by Elmer Pemberton is still clearly evident all over the Quarterly Meeting. One definite result has been the greater care taken by every Meeting in its choice of evangelist and plans for special meetings this winter."

"His work as an evangelist is something entirely new on my horizon. It has elements of permanency in it which are seldom seen in the revival meetings of the present day."

A refreshing revival was recently experienced by the Walnut Chapel church in Western Yearly Meeting, led by Lewis E. Stout of Plainfield, Indiana. The monthly business meeting, which had been permitted to lapse for two years, was revived and reorganized and the church has a mind to work. A class of fourteen was organized in the Sunday School to read the Bible through in 1927, by reading three chapters a day and five on Sunday. Also a young people's class of seven to read the New Testament through in 1927. Many humbled themselves at the altar of prayer; some believers received the Holy Spirit; some unsaved ones accepted Jesus; and some came into the church membership. The gospel preached had no uncertain sound and was a savor of life to them who received it.

QUAKERDOM • AT • LARGE

Great honor has been conferred upon Inazo Nitobe in that he has been appointed by the Emperor of Japan a life member of the Upper House. He and his wife expected to sail for Japan *via* Suez on January 20, after seven years in Geneva with the League of Nations.

Montclair E. Hoffman, headmaster of the Happy Grove Boys School at Seaside, Jamaica, will sail from Kingston on February 5 to attend a conference arranged by the Interracial section of the American Friends Service Committee to be held at Washington, D. C., February 11 and 12.

In addition to Friends already named who are taking the trip to the Holy Land arranged by the *Sunday School Times*, is Charles L. Jessup of Brownsville, Texas. He is accompanied by a member of the business men's Bible class of the Methodist Church of that city, of which he is the teacher. The cruise started from New York City on January 22.

Henry Coffin Fellow, author of "Odes of Worship and Service" which has been receiving some very favorable comment, both at home and abroad, and the poet laureate of Kansas Yearly Meeting, has been reappointed bailiff in the District Court at Wichita ad infinitum as long as he behaves himself. Under these terms we should not hesitate to call it a life appointment.

Apparently another ad infinitum appointment is that of Everett Newlin, of Plainfield, Indiana, as Chief Doorkeeper of the House of Representatives of the General Assembly of Indiana. We acknowledge with appreciation his invitation extending to the Editor the freedom of the legislative premises. However, from the belligerent way in which the Indiana legislature has begun its proceedings, we fear that it would be a poor place for a pacifist.

Fred and Olive Ryon, who have for several years been in pastoral charge of the work at Pelham, Ontario, where Canada Yearly Meeting was held last June, are spending some months at Penney Farms, Clay County, Florida, to escape the rigors of a Canadian winter. They expect to return to their work in the spring, which in the meantime is being cared for by Stanley Van Every and Willson Brown.

One of the highest honors in the medical profession was recently bestowed on Dr. James A. Babbitt of the Haverford College faculty, professor of Hygiene and Physical Education, when he was elected chairman, for a two year term, of the section on Otology and Laryngology of the College

of Physicians, Philadelphia. This mark of distinction shows in what esteem Dr. Babbitt is held by his colleagues.

We have received announcement from the President of the Lehigh Valley Railroad Company of New York City that our Friend R. Warren Barrett has been promoted from General Solicitor to the post of General Counsel, in charge of the legal department of the Company. Another promotion involved in his advancement is that of E. Haines Burgess, a former Pacific College student, to the post of General Solicitor.

Our English Friends, W. Blair and Kate Neatby, who are spending several months in this country, particularly in the East, are sojourning for a few weeks among Friends in the Middle West in Ohio and Indiana. During their visit in Richmond last week they favored the Central Offices with their presence for some hours, during which helpful information was exchanged of Friends work in London Yearly Meeting and in the United States.

Elizabeth Maxwell has disposed of her business as manager of the Rocky Mountain Teachers Agency at Kansas City, Missouri, and has accepted the position of Assistant Dean of Women at Iowa State Teachers College, Cedar Falls, her new work to begin March 8. In the meantime she is taking a much needed vacation. She writes that her main regret in leaving Kansas City is that of having to sever her relationships with the Friends meeting there, which she has thoroughly enjoyed during the past five years.

In the opening chapter of Volume 1 of Quaker Biographies, recently issued by the Book Committee of Philadelphia Yearly Meeting, is the story as given by the granddaughter (Anna Wharton Wood) of Daniel B. Smith, the devoted teacher and first principal of Haverford College which one interested in the struggle of those early years and the defeat of the first trial for a Friends College in America will read with no uncommon interest. Nineteen thirty-three will round out the first century of Haverford history.

AMERICAN FRIENDS SERVICE COMMITTEE

WILBUR K. THOMAS,
Executive Secretary

Correspondence and remittances,
20 South 12th Street

Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

The student publication of Friendsville Academy, Friendsville, Tennessee, the first number of Volume I, appearing January 3, 1927, bears the striking and significant name *The Southern Quaker*. The editor in chief is Dorothy Wilson who, with a staff of six assistants, will publish four issues each year. Much pleasure is expressed over a recent visit of Alvin T. and Evelyn M. Coate of Indianapolis, and in anticipation of the coming of Dr. Rayner W. Kelsey, professor of American History at Haverford College, for the Commencement address in June.

As President of the Peace Association of Friends in America, which is the Five Years Meeting Peace Board, Allen D. Hole has sent the following telegram to President Coolidge and to Senator Borah, Chairman of the Committee on Foreign Relations, which might well serve as a guide to Friends generally in the sending of similar messages: "The Peace Association of Friends (Quakers) in America, representing approximately ninety thousand members, urges you to seek persistently for a solution of the present difficulties with Mexico by means of some form of arbitration."

A nation-wide appeal through the press for arbitration by the United States of its differences with Mexico was forwarded last week to President Coolidge on behalf of 400 prominent men and women from every part of the country. In glancing over the list of signers we noted the names of the following Friends: California, President Walter F. Dexter and Olive L. Naylor; Delaware, Emma C. Bancroft; Illinois, Paul H. Douglas; Maryland, Margaret T. Carey; North Carolina, Elbert Russell; Ohio, President J. Edwin Jay; Oregon, Seeva B. Laughlin; Pennsylvania, William I. Hull, Charles J. Rhoads, J. Henry Scattergood, M. Carey Thomas; Tennessee, President Thomas E. Jones.

Looking toward the year 1933 with no ordinary interest, the Haverford College Board has favored the introduction of a new department — "The William Penn Foundation for Instruction in Political Science and International Relations." They claim that \$120,000 will be needed for the establishing of this department; a group of graduates has secured pledges for \$70,000, chiefly, but not altogether, from members of the Society of Friends. Haverford, as a Quaker institution, can never fulfill her mission to the young men who come to her, without a well-endowed department which shall have for at least part of its object, the presentation of international relations based on the broadest grounds conceivable, and surely no more happy title could be

given it than one associated with the name of Penn.

NEWS OF OUR MEETINGS

The last Sunday of the special meetings at View Point, January 16, after luncheon at the noon hour, the congregation went to the new parsonage where dedicatory services were held. Lela Allen and Bernard Brown sang a special number, the building committee made a report, and Susie Schrauner with well-chosen words spoke of God's blessings in a good harvest and the willingness of the people to do their part in making the building possible, encouraging them to go on in the work of the Lord. The dedicatory prayer was offered by the pastor, Lance B. Brady. The church now has five acres of ground, a five-room parsonage with basement, a garage, a combined hen house and cow barn, and a well will be drilled soon with a windmill. The estimated cost in money and donated labor is about \$3700 with money enough subscribed to meet all cash expense. The Meeting is looking forward to building a new church in the near future.

Following his rather severe operation in the Portland, Oregon, hospital, Fred E. Carter writes that he is back at home again working at the task of getting well and also gradually resuming his responsibilities as pastor of the meeting at Everett, Washington. The Everett Friends have been making good progress during his absence, showing that they are able to assume responsibility and leadership. Although the meeting is suffering the loss of several very active and substantial Friends who are moving away, both Sunday School and meeting are well attended and making good progress in the work.

A group of young people from Portland, Oregon, including Lois Cope and Estol Gulley, drove up to Everett on Friday, January 14, and held helpful week-end meetings in Everett and vicinity. They were largely of an evangelistic character, resulting in the conversion and reclaiming of several young people of the community who were in attendance.

Special services were held at Dover Friends Meeting near Wilmington, Ohio, January 11-16, conducted by H. Elmer Pemberton. Although the attendance was small owing to the ice-bound condition of the roads, the preaching was both practical and helpful. The evangelist has endeared himself to the people here and the church is looking forward to the time when he can be present for a more extended series of meetings.

The Friends Community Church at Capay Rancho, California, which for the last four years has rendered good service, observed "Old People's Day" on October 3, when old time songs were sung and George W. Hobson, formerly of Bloomingdale, Indiana,

gave a splendid address. The Mennonite Brethren dismissed their service and came in a body. Again, on Thanksgiving Day, the community engaged in a service in keeping with the day at 11 a. m., and at the close all shared in a thanksgiving dinner in the basement served in community style. Despite the down pour of rain, there was a good attendance and a splendid spirit manifest. The next outstanding event was the Christmas program, Sunday night, in charge of the Bible School. The Junior Bible Class, under the direction of Ruth Stanley, gave a pageant of the birth of Christ which was much enjoyed by the large audience. A public reception was given Sunday morning, January 9, to six new members: five by letter from other churches and one by request. The attendance and the interest are increasing.

Alexander C. Purdy spent January 1-4, visiting his parents in Minneapolis, Minn., and preached at the Friends Meeting Sunday morning and at the Union City Mission at night.

The superintendents of departments of work in Whitewater Quarterly Meeting, (Indiana Y. M.), are visiting the local meetings in groups in the interest of the united work. Five of them went to Dayton, Ohio, Friends Meeting, January 16, and shared a program in the morning meeting: Alta L. Jewell for Foreign Missions; Nelle B. Shroyer for Temperance; Margaret D. Webb for Peace and International Relations; Arthur M. Charles for Religious Education; and George Peacock for Young Friends Activities. At the noon hour, they had luncheon together with interested members of the meeting at the Y. W. C. A. These contacts of fellowship in service were mutually helpful.

Raleigh Monthly Meeting of Friends, in North Carolina Yearly Meeting, announces through the assistant clerk, L. L. Williams, that they have recorded Cornelius C. Cunningham a minister of the gospel, and his address until June, 1927, will be 121 Cox Avenue, Raleigh, N. C.

Sand Creek Quarterly Meeting was held at Sand Creek Church near Azalia, Indiana, January 15-16. Saturday morning, the pastor, John R. Walter, gave an inspiring sermon on "New Testament Salvation." The following morning at the Bible School hour, Clara Morris read a goodwill story for the children and, at the hour for worship, Jesse L. J. Macoy from Marion, Indiana, spoke on "The Touch of Christ," and a beautiful solo was sung by Clara Newsom. In the evening, revival services began, and were conducted by the pastor and Jesse Macoy until the evangelist, H. Elmer Pemberton, came to take charge on January 19. A reading circle has been organized in the Quarterly Meeting and Friends anticipate the reading of some real good books with pleasure and profit.

The organized Sunday-school class, "The King's Children," of four boys and five girls, with Mrs. Alfred Keller as teacher, in the Friends Church at Sawyer, Wisconsin, served hot coffee and lunch in Mr. Hoslett's store, January 15, to the cold and hungry farmers and others. It was very much appreciated by all as it was twenty below zero that morning. The class gave fifteen dollars of the proceeds toward the Meeting's part of the United Budget for Missions.

Asheboro Street Meeting, Greensboro, has sought to bind the students and teachers who are members more closely to the life of the church, and to impress the meeting with its responsibility to those engaged in educational interests. For two consecutive years, at the holiday season, special meetings have been held in honor of students and teachers. The meeting boasts of 38 to 40 who are actively engaged in school life. Its members are on the staffs of three of the city's High Schools and two are teaching in the State College for Women, located at Greensboro. The morning meeting, January 2, was devoted to this special objective, and Dr. Elbert Russell of Duke University, Durham, N. C., was the speaker. He delivered one of the strongest messages ever heard in this meeting, and challenged both students, teachers and Friends generally to undertake seriously the program of Jesus for our world. The meeting was largely attended. Dr. Russell's family and Dr. and Mrs. Raymond Binford of Guilford College were present.

The largest Father and Son banquet in the history of Asheboro Street Meeting was recently held at the dining room of the church. Excellent music added to the interest of a splendid program in which both lads and dads took part. The Boys' Work Secretary of the local Y. M. C. A., Mr. E. D. Wiener, was present and delivered a challenging address on the need for close fellowship and co-operation between the fathers and sons in making the Kingdom of God a reality in the world. 97 men and boys were served a delicious dinner by the ladies of the church.

Miss A. M. Andrews, of Chicago, California, and Hector's River, Jamaica, spent most of December in Greensboro, stopping with her missionary friends, Milo S. and Addie M. Hinckle. Previous to her coming, she had been adopted by the Ladies of the Asheboro Street Missionary Society as their foreign worker. Naturally the fellowship which quickly sprang up between Miss Andrews and her many friends in the meeting was peculiarly warm and pleasant. She spoke seven times to different groups of the local meeting and eight times in other Friends meetings in the Yearly Meeting. Her associations were most wholesome and her messages concerning the work of Friends in Jamaica were exceedingly interesting and served to bind many Friends to that most interesting field. It will be a real

pleasure with profit to keep in frequent touch with her and her work which is just now being resumed in the thirtieth year of service at Happy Grove School and in Seaside Friends Meeting in Jamaica.

On the evening of December 22, amid appropriate decorations, the Damascus, Ohio, Friends Sunday School gave their Christmas entertainment. All the pupils of the Sunday School up to college age had part in the carefully-planned and well-rendered program. Anthems by the choir, exercises and songs by the boys and girls, all gave various settings of the familiar but ever new story of the Savior's birth. The pageant entitled, "The Shepherds' Vision," was beautiful and most impressive. This portrayed the different events of the night of the nativity by songs, Bible quotations, and the bringing of gifts to the star-lighted manger by children and young people in appropriate costumes. The free will offering, taken up in unique collection bags of red and green stockings, by four boys, will be sent through the Mission Band to the work in China. At the close of the program, Santa Claus appeared with his pack, and members of the Sunday School were given a treat.

The annual observance of New Year's Day by the Damascus Friends Church was a very pleasant occasion, with a good attendance. After a social time in the auditorium, all were invited to the basement to partake of an excellent oyster supper, served by an efficient committee. Following this, a good program was given, consisting of music and speeches. An interesting feature was the presentation to the church for use in the parsonage of a roll-top desk of fine quartered oak. The labor on this was donated by the foreman of a shop where one of the members is employed, the material being paid for by private solicitation among the men of the church. Friends here feel very fortunate in securing H. Elmer Pemberton of Richmond, Indiana, as evangelist, this year. Meetings will begin February 13, immediately after Quarterly Meeting. The song leader will be Joseph Thompson, of Beloit, Ohio.

The Lost Creek Friends Church, near New Market, Tenn., gave a very interesting program on Christmas night. It rained hard all Christmas day and the day before. Yet, notwithstanding the rain and mud, over one hundred and thirty were present. It was quite an enjoyable time for all. The program consisted of an address of welcome, songs, recitations and a dialogue. The Christmas tree, which was the first they ever had, was nicely decorated and loaded with many presents for the people. Every Sunday School scholar received a treat. Of course Santa Claus was there, in all his glory, which added to the mirth of the occasion. Lost Creek Monthly Meeting of Friends is the oldest existing Friends Meet-

ing in Tenn. It was organized May 20, 1796, making it one hundred and thirty years old last May, although meetings were held there for ten or twelve years prior to its organization. It has been very much run down because so many of the old members have died or have moved away and only a very few are now left. Other churches have been established in the neighborhood which have taken a number of the members away. However, for several months past, great efforts are being made to revive and build up the work.

New London, Indiana, Quarterly Meeting was held January 14-16. The extreme cold weather and deep snow prevented many from attending. I. Lindley Jones who has been engaged in a series of meetings at Russiaville, Indiana, was present on Friday and Saturday, and gave very inspiring and helpful messages. Yearly Meeting Superintendent, Richard R. Newby, was present the following day and delivered a splendid sermon at the morning service.

A very interesting service was held at New London, Indiana, January 2. The pastor being away, the college young people, who were home for the holidays were invited to participate in the services, and they told of the religious life in the colleges and the opportunities for service. Four of the number represented Purdue University; one, Indiana University; and one, Earlham College. For three Sabbaths, during the pastor's absence, holding a revival meeting at Carmel, Indiana, the evening services have been in charge of the Home and Foreign Missionary Committees. A Mission Study Class has furnished a good program each evening.

YOUNG FRIENDS C. E. STUDIES

Requests went recently to all local meetings of the Five Years Meeting for expressions as to the desire for Friendly C. E. Helps in THE AMERICAN FRIEND. Many favorable responses indicate that they are widely desired. Perry A. Wilson, Richmond Y. M. C. A. Boys Secretary, a Friend who was for a number of years engaged in state and local C. E. work, is preparing these studies for you, and we suggest that each C. E. Society or other group that may want to use them should have its own copy of THE AMERICAN FRIEND, as well as of the C. E. World. The regular C. E. topics will be used each week, and if you do not have a C. E. Society, we believe you will find these suggestions helpful in whatever group discussion you do have. Perry Wilson will welcome suggestions regarding these topics, and asks that if your meetings are a success after following these studies, you let him know.—ELIZABETH MARSH, Y. F. Secretary.

Topic—"Fellowship."
February 6—Interdenominational Fellowship. Eph. 4:1-6.

Suggestions to leaders of friendly groups, Christian Endeavors, and other young people's gatherings.

The topic suggests a good chance to get acquainted with other church denominations. If we knew more about each other there would be less misunderstanding and strife. Why not have a number of denominations represented by as many members of the society and let each one tell something as to the origin and history of each denomination? A good chance this will be to get acquainted with the church leaders of other denominations through biography of the founders and the progress of these denominations.

DISCUSSION QUESTIONS

1. Will denominations be eventually done away with?
2. What can we do to aid a closer fellowship?

BIBLE LESSONS THAT WILL HELP WITH THIS TOPIC

I John 1:7
Mark 9:38-41
Phil. 1:12-21
John 17:9-11, 21.

COMMENTS

Beyond a doubt Christianity has become befogged to many of us, like a great snowball rolling down through the centuries picking up all sorts of foreign matter that lay in its path. You remember the leaves, sticks, and stones that the snowball picked up? Apparent contradictions interpreted by a hundred sects and denominations, each with a different emphasis.

Now that the sunshine of God's love is breaking through the clouds we are learning that the Christian religion primarily is a way to live. Real Christianity is practical. We are not thinking so much about denominations, about creeds, and about dogma, or even about preaching, but "Had Jesus simply preached, he would have been forgotten long since." It was the life he lived that makes him the outstanding figure in all history and our example.

Add to the following list, organizations that have aided in bringing a better fellowship to us: The Service Clubs—Kiwanis, Rotary, Lions; Optimist Clubs—Christian Endeavor Societies and denominational Conventions.

Members of your group should be able to add quite a number of other suggestions to the above named organizations, which have aided in bringing about a greater fellowship in the country.

The following verses may be very aptly applied to this topic. Ask someone in your group to study these three verses and tell the meeting what they really get from them:

Man needs to trust his fellow men, to rise above all doubt,
To see beyond the cloak of guile that clothes their souls without,
He needs to live at peace with them, their hopes to understand,
He hungers for the thrill that comes from clasp of friendly hand.

His nature is gregarious, he cannot live alone,
He cannot hear men ask for bread and offer them a stone;
He needs to hear the words of men on whom he can rely,
He works more freely when he knows a friend is standing by.

Ah, here is opportunity to speak the word that draws
All sons of God together in a common, worthy cause;
To speak and touch the heart with words that thrill the being through,
The spirit world that ever says, "I see the Christ in you."

PERRY A. WILSON.

INTERNATIONAL SUNDAY SCHOOL LESSON

February 6, 1927

The Practice of Christian Stewardship.
Lesson Text—Matthew 25:14-28.

14. *Servants*—Slavery was the great blot upon the Greco-Roman world. Slaves were the spoils of war. In number, they were great, sometimes outnumbering free inhabitants. A general, a teacher, or a poet might become the slave of a man far inferior in ability. His whole wealth was entrusted to his slaves and his absolute power of life or death over them insured his property against robbery.

15. A talent was worth about one thousand dollars.

16. *Traded*—After the Exile the Jews took up commercial trading after the fashion of the Greeks and Romans. These servants probably made materials for Roman export with their entrusted capital.

18. Banks have always been in disfavor with some people. It was an Oriental custom to bury money for saving.

21. Just as the reward of this faithful servant was added responsibility, so the Christian reward is, not perpetual rest and repose, but greater opportunities and vaster responsibilities for our Lord and Master.

24. We do not like to think of God being hard, but there are tasks that he will not and cannot do for us, and it is the hardness of a just and loving Father who wants to develop us in his service.

27. The slothful servant did not even have the energy to place the money in the bank, or rather place it in the hands of money-changers, to draw interest, the small-est of income on capital.

28. This servant was punished by having the talent taken from him and given to the one who had ten, but through the grace of his master, he still had a chance to make good. God does not cast men away for failure, although he may not give the same opportunity that was neglected.

CHRISTIAN STEWARDSHIP

How full of meaning this lesson must be for all who deal with the business end of our churches and the central organization at Richmond. Stewardship! If only the members of our churches could realize the significance of that term. Perhaps Trusteeship is a better word. We all know what a trustee is; he is appointed to administer certain trust funds. If he is a college trustee he is not expected to appropriate the endowment for his own selfish interests. If he is a church trustee, no one thinks that he owns the church and its income but that he will honestly look after the property to the greater glory of God. Stewardship seems to suggest some form of tithing. A certain part of income that must be given. Now, most church treasurers would be most thankful for a goodly number of tithers in their membership. But tithing may be only a "tenth," a "small proportion," and it is the same proportion for the working girl earning ten dollars a week as for the man with a salary of twenty thousand dollars a year. Trusteeship makes each sacrifice equally for the cause of Christ. Stewardship goes the first mile, trusteeship goes the second. Stewardship is under law, trusteeship is under grace. No tithing should limit our giving. "When should I stop giving? When God stops." As long as you have crops, a

MONEY IN OLD LETTERS

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices. GEO. H. HAKES,
290 Broadway, New York, N. Y.

salary, rentals paid, interest accumulating, stocks and bonds, and the daily wage, that long you must continue to be God's trustee.

RALPH H. BORING.

Central City, Nebraska.

MARRIAGES

BATES-GARDNER—At Damascus, Ohio, January 15, 1927, Mary Elizabeth Gardner and Merrill Bates. Isaac Kinsey, minister.

EDGERTON-STARLING—At the new Friends church in Greensboro, N. C., January 3, 1927, Annie Belle Starling and Wendell Holmes Edgerton, both of Greensboro. Tennyson Lewis, minister.

FOSTER-BELL—At the home of the bride's parents, Oskaloosa, Iowa, September 21, 1926, Dorothy Bell and Carl DeWitt Foster, son of DeWitt L. and Grace Foster of Des Moines, Iowa. They are living at Hawarden, Iowa, where the groom is teacher in the high school.

PHILLIPS-KENWORTHY—At the home of the bride's parents, near New London, Indiana, January 1, 1927, Mabel Kenworthy and Roy Phillips. William S. Kitch, minister.

ROBISON-WELLS—At the home of the bride's parents near New London, Indiana, January 2, 1927, Mary Wells and Clarence Robison. William S. Kitch, minister.

DEATHS

BALCOM—At a hospital in Sacramento, California, January 11, 1927, following an illness of ten days, James L. Balcom, a member of Citrus Heights Friends Church, in his 53rd year. Converted in young manhood, he was a member of the M. E. Church until about one year ago when he united with Friends. Funeral services were in charge of John R. Wright.

CAREY—At Manhattan, Kansas, January 11, 1927, Elizabeth Stanley, widow of Joel T. Carey and daughter of George and Jemima Stanley, in her 96th year. Born in Henry County, Indiana, she was married in 1853 and was mother to four sons and four daughters. They lived for a time in Iowa and moved to Kansas in 1884. She was a member of Friends University Meeting. Her four daughters were near and faithfully cared for her during her nine weeks of illness. Services were conducted by the M. E. pastor at Manhattan.

KELLOGG—At his home in Des Moines, Iowa, December 16, 1926, Smith T., son of Ira D. and Alcinda Kenworthy Kellogg, aged 41 years. Born in Columbus, Kansas, he went with his parents to Iowa and spent his young manhood at Oskaloosa and Des Moines where he was an active member of the Friends Church. In 1907, he married Florence Wayne, who with their son Wayne, survives him, also his mother, six sisters and five brothers.

WATSON—At the Howard County Hospital, Kokomo, Indiana, January 11, 1927, Ella M., wife of William Watson, and daughter of Joseph and Rhoda Moon, aged 61 years. She was a lifelong Friend and a member of New London monthly meeting. The husband, one son and two daughters survive her.

CALIFORNIA

Do you want a home in California near Friends church, grade school, high school and college? Land growing the various kinds of California fruits and nuts in abundance. Good water for domestic use and irrigation, highway roads, electricity, telephone, R. F. D. Splendid opportunity. Tracts from one to ten acres. For further information write A. W. LEONARD, Route No. 1, Box 54, Roseville, Calif. Telephone, Roseville 355F2.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published Weekly by
THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

Alvin T. Coate, Chairman.....Indianapolis, Ind.
Isaac T. Johnson, Secretary.....Urbana, Ohio
E. Harrison Scott, Treasurer.....Richmond, Ind.
Ellison R. Purdy.....Minneapolis, Minn.
I. W. Cook.....Oskaloosa, Iowa
S. Edgar Nicholson.....New York City
Ancil E. Ratliff.....Fairmont, Ind.

Subscription Price \$2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to
Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the
Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

Friends House
Euston Road
London, N. W. 1, England
Agents for Great Britain and Ireland.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

DENVER, COLORADO

Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meetings for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

KNOXVILLE, TENNESSEE

Knoxville Friends Church, Corner of Luttrell Ave. and Lovinia St. Take No. 2 Street car to Luttrell and walk one block west or take Fountain City car No. 3 to Lovinia St., walk two blocks North. Bible School 9:30 a. m. Meetings for Worship 10:30 a. m. and 7:30 p. m. Christian Endeavor 6:30 p. m. Monthly Business Meeting held on first Wednesday of each month at 7:30. An urgent invitation to all Friends everywhere. Pastor, John E. Snively, residence No. 316 E. Anderson. Phone E. K. Coggins, No. 1622 old phone.

THE NICHOLSON PRESS



26-28-30 N. NINTH ST.

Commercial Printers and Binders
PUBLICATIONS

PRINTERS OF THE AMERICAN FRIEND